GLOSSARY OF GUJARATEE

REVENUE & OFFICIAL TERMS

ROBERTSON

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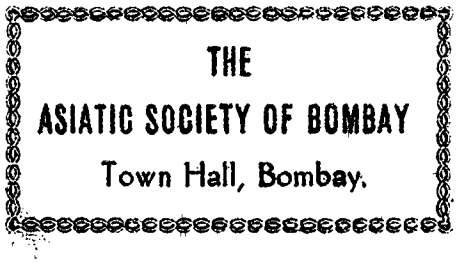

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GLOSSARY

OF

GUJARATEE REVENUE AND OFFICIAL TERMS

BY

B1228

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BOMBAY CIVIL SERVICE.

18015

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PREFACE

In submitting this work to the Public, the author thinks it right to explain, that, although it is printed and published at the expense of Government, the definitions of official and other terms which it contains must not be considered authoritative. The materials for this glossary were collected during a term of service in Gujarāt, and a considerable number of the definitions have been taken from official manuscripts as well as from the Government printed Records and Selections. The author regrets however that he did not at that time record the authorities from which he derived such information, and that he cannot now collect them without much delay and loss of time. He therefore ventures to publish them as they stand, relying upon their practical correctness. He feels that this small glossary contains many errors, but he trusts that the work, as now presented, may be of some use, and he hopes that it may hereafter receive considerable additions and corrections at the hands of Members of the Service.

The author has found it necessary, in spelling in the Roman character, to adopt some fixed system, and he has, therefore, as far as practicable, used the method pursued by Professor Wilson in his glossary of Indian Revenue Terms.

Bombay, March 14th, 1865.

ALPHABET EXPLAINING THE ROMAN CHARACTERS USED.

અ	a	ક	k	ઢ	dh	ભ	bh
આ	ā	ખ	kh	ત	t	મ	m
ઇ	i & ee & ei	ગ	g	થ	th	ર	r
ઈ	ī	ઘ	gh	દ	d	લ	l
ઉ	u	ઙ	chh	ધ	dh	વ	v &
ઊ	ū	ચ	j	ન	n	શ	s
એ	e	છ	jh	઩	ṉ	ષ	sh
ઐ	ai	ટ	ṭ	પ	p	સ	sh
ઓ	ō	ઠ	th	ફ	ph	હ	h
ઔ	ou	ડ	ḍ	બ	b	ય	y

* In ordinary Gujaratee writing the long i and the short i as also the short a and long a are not used. In the Roman character however ee has been used whenever the pronunciation requires the long i, and u whenever it requires the long u.

અ.

1 અંસ .....A degree; the $\frac{1}{360}$th part of the circumference of a circle; the numerator of a fraction; a share.

2 અકલ હોશિયારી. Wisdom and prudence (a term used in bonds and documents). Sound mind, sanity, full vigour of understanding.

3 અકારિયા ....A term commonly applied to land under Rice cultivation. It signifies land that is not artificially irrigated, but that depends upon rain for its supply of water,—from "આકાર" "ākāsh" the sky. It is, however, also understood to include land casually watered from tanks.

4 અગર .....A salt work; a tract of land containing salt-pans.

5 અગરીયા ....Salt-makers—the persons who hold salt-pans and manufacture the salt.

6 અગાશી.....An open uncovered verandah, porch, or terrace.

7 અઘાટ .....A stone on which a deed of sale or grant of land is engraved and deposited in or near the land to which it relates. The following remarks are taken from Lieut. Melvill's report on the Veerumgaum district, Ahmedabad zilla:—"There is a peculiar custom in this country which has not been observed in other parts of Gujarāt—that of describing deeds of sale as free-grants of land upon stones, which are afterwards deposited in the field, and remain as permanent title-deeds from generation to generation. Those stones are called "Aghāṭ," and hence free land is often called "Aghāṭeeyā." They are produced and cited as good evidence in questions relating to boundaries, but the inscriptions are usually found to be quite illegible; they always bear at the top a representation of the Sun and Moon, meaning that the deed is to have effect so long as these luminaries continue to shine. The term "Aghāṭ" is also used when one man in giving up anything to another renounces without exception all claims upon it. Thus in the case of a man holding Salāmee land, and giving "Aghāṭ" to another person, although the donor would have no further claims of any description, the recipient would still be liable to the Salāmee.

8 અઘાટિયા ....Lands granted or sold and held rent-free. (*See* "અઘાટ" "Aghāṭ.")

9 અનામત ....See "અમાનત" "Amānat."

10 અછત .....Scarce.

1 અજમાએશ ..... An estimate.

2 અજમાએશ બરડો An estimate book.

3 અટોટ ..... False.

4 અદલ બદલ ..... Exchange of persons, situations, or things.

5 અધવાડ ..... A person who has two residences, one in one village and one in another, or a person who lives in one village but cultivates or carries on trade in two villages.

6 અધિકાર ..... A public or private charge or situation of authority; authority; jurisdiction.

7 અધિકારી ..... One who holds a public or private charge or employment either hereditary or stipendiary; one in authority; any person in office or power.

8 અધેલા ..... Half a pice.

9 અધેલી ..... Half a rupee.

10 અધોળ ..... The sixteenth part of a seer,—one ounce.

11 અપરાધ ..... A crime, fault.

12 અપરાધી ..... A criminal, a culprit; faulty, criminal.

13 અમલદાર ..... A person holding a public charge; a public officer.

14 અમાનત ..... A deposit, anything given in trust; a deposit of movable property, but more especially of money. A heading in the public accounts to which items in deposit are debited.

15 અમીન ..... The office of Ameen differs considerably in the different collectorates of Gujarāt. The following remarks apply to the Broach collectorate:—

The office of Ameens was never considered to be hereditary like that of the Desāees and Majmūndārs, whose Watans are of very early date. The Ameen Patels, it is presumed, were appointed by the Sūbedārs of the Marāṭhā Government. Those who were the favourites of these officers were generally selected for the office of Ameens. These selections were chiefly made from men of rank and influence among the Kunbee and Borah (Vohorā) Pāteedār castes. The emolument attached to this office was something like a stipend, and generally fixed at Rs. 500 per annum. Their duties consisted in estimating crops, fixing the assessment upon waste lands, assisting the district revenue officers in collecting revenue, and furnishing such information as might reasonably be expected of them respecting the revenue details.

The primary object in creating the appointments of Ameens appears to have been—*1st*, to oblige the favourites; and *2nd*, to invest the cultivating class with some rank and position.

The emolument enjoyed by this class of people was styled "Mūshāyra" or "Sālīāno and not "Watan," and on this subject a very valuable report was made in 1848 or 1849 by the late J. M. Davies, Esq., while Collector of Broach. In this report (which met with the approbation of Government) the Ameen Patels were treated as stipendiary servants and not Watandars.

Lately several of the offices of Ameens were abolished on the death of the incumbents, and to some of them, men who had no connection whatever with the families of the last incumbents, were appointed.

The Ameens in the Ahmedabad and Kaira collectorates profess to be like Desāees, and are sometimes Desāees.

The emolument of these Ameens is denominated "Ameen Sūkhdee" (and not Watan), and under the orders of Government in Resolution No. 5454 of the

14th September 1853, and published at page 285 of the printed Revenue Circular Orders, it was directed that *Ameen Sūkhdee* is not to be dealt with as an hereditary allowance.

1 અમીન સુખડી. See above "અમીન" "Ameen."

2 અરજ .....A verbal petition.

3 અરજી .....A written petition.

4 અલશી .....Linseed.

5 અવલ .....(From the Arabic اول at first, the first, highest, best.) Land of the first class or quality. In Gujarāt, previous to the introduction of the Survey, each particular variety of soil was subdivided into અવલ "Aval" or best, દોએમ "Doem" or middling, and the સોએમ "Soem" or inferior. With reference to the assessment, local circumstances, such as distance from the village, facility for irrigation, &c. were considered in the classification, as well as capability of the soil.

6 અવેજ .....Stead, room, place; proceeds; net return of any merchandize; exchange; anything substituted for another; money; property.

7 અસયુળ.....The dimensions or measurements of the four sides.

8 અસાવલી ....A kind of coarse cotton cloth manufactured in Gujarāt.

9 અંક .....A figure, a number.

10 અંગાસિયો ....A disease common to grain.

11 અંગેઠી .....The fire used by goldsmiths; also the fire in the fields made of ashes in which unripe ears of grain are placed and roasted.

12 અંબરાઈ ....A grove of Mangoe trees; the revenue in any village derived from the yearly sale of the Mangoe trees.

આ.

13 આએપત ....Revenue, income, wages, pay.

14 આખલો ....A bull.

15 આકારબંદ ....Statement showing extent, rate, and value of each Survey number.

16 આખર સાલ ..The end of the year.

17 આનો .....One anna, the $\frac{1}{16}$th of a rupee. It is used either singly or in its multiples to denote proportional fractions of any article, thus one anna of any thing—land or chattles is one-sixteenth, four annas, a quarter, and eight annas, a half, &c. &c.

18 આડગીરો ....The re-mortgage of mortgaged property by the mortgagee; sub-mortgage.

19 આડધરેણે ....Re-mortgaged.

20 આબકારી ....A tax levied on distilleries and spirituous liquors—the revenue on spirits.

21 આમદાની ....Income, receipts, revenue, import or import duties as opposed to "રવાનગી" Ravāngee.

22 આલવું .....Same as "આપવુ" A'pvun to give, but generally used by the lower and uneducated classes.

23 આલીઆ ....A caste in the Surat collectorate, nearly the same as the Dublās.

24 આવક .....Inward. One of the books kept, viz. the "Inward Register." (*See* "જાવક" Jāvak)

25 આવધીઆ ..Alienated Land, which either from a defective tenure or some other cause, is resumable by Government on the expiration of a certain period either distinctly specified or depending on a life or lives.

1 આવરો .....An account book used by Sāhukārs; a rough ledger made up from the cash book either weekly, fortnightly, or oftener as may suit the individual. The ledger is made up from this account book.

2 આસમાની ....From heaven, from the Almighty, as opposed to "સુલતાની" "Sūltānee" from the king or from man on the earth.

3 આસામીવાર ..Singly, man by man, hence applied to accounts, statements, returns, in the leading column of which the name of each person is entered; nominal rolls.

4 આંક .....A figure, a number.

5 આંકડો .....A number, a figure, sum or total, an item; a hook.

6 આંતીલ દરોગા..Inner: of or belonging to the interior. The Darogā of the inner station, a term used in the Customs and Salt Department.

7 આંનીવેરો ....See વટાવેરો Vaṭā-vero.

8 આંસ .....The axle of a cart.

ઈ.

9 ઈકરાર .....Agreement; deposition; declaration.

10 ઈનામ .....A gift, a present. This is applied to land which is alienated and held by some private individuals. It is always hereditary, being a grant in perpetuity without any service attached, and also without any condition except that where the gift exceeds the intended value the difference be paid (in the case of land as Salāmee rent or tax) to Government. This is the correct definition of the word, but it is now loosely applied to all grants without reference to *perpetuity* or *conditions*. Some persons held the land by Sanads, others by prescription. Eenām lands are most commonly held by Musalmen. The word Eenām being derived from the Arabic word انعام, a gift, a present. Alienated lands are often called Eenāmee, but this word is properly applied to those cases only in which the total or partial exemption from assessment was granted unconditionally. Thus Wāntā lands are not Eenāmee, because they were originally assigned to the Grāsheeā Chieftains as a compromise for their rights over the certain village. Jāgir and Chakreeāt lands are not Eenāmee, because they were granted subject to the condition of Military or other services. Vechāneeā and Ghareneeā lands, because the right to hold them free was bought. Devasthān, because they were granted for the support of some religious establishment. But Vajeephā, and in some parts of the country, Pasāetā lands are often really Eenāmee, having been originally granted either in reward for services performed, or to influential families, (especially to those who had hereditarily a religious character, as Saiyads, Bhāts and Bhrāmans,) and being burdened with no condition whatever.

11 ઈનામ સરપાવ..(સરપાવ ordinarily signifies an honorary gift presented on occasions of great rejoicing, such as a wedding, &c. A person will call his friends together and present each of them with a shawl or turban, &c.) There is a difference between this word and the word "ઈનામ" "Eenām," "સરપાવ" "Sarpāv" is an honorary gift at the pleasure of the donor, and is only given on occasions of rejoicing and without anything having been done by the recipient to entitle him to reward, whereas

"ઇનામ" Eenām is a gift which can be earned as a special reward for services. The "Eenām Sarpāv" combines the two, it being a reward for services performed, but, at the same time, it is only granted on special occasions, and is intended to convey satisfaction and rejoicing on the part of the donor. The cash allowance called "Eenām Sarpāv" exists in the Surat collectorate, and is held by Desāees and Paṭels, it originated either from Government or from Garāshiyā Chiefs. In the *former case*, and prior to the introduction of our rule, the Paṭels, subordinately to the Desāee, were responsible for the revenues of the villages, and these Eenām Sarpāv were a portion of their emoluments. When the Jamābandee of each village was made, the Paṭels and the Desāees, who had rights in it, received as an acknowledgment of their services and position a turban or robe of honour, or more usually a sum of money. These haks still form part of the stipendiary allowance of the Revenue and Police Paṭels, whose appointments in Surat are not generally hereditary. When the services of the Desāees in Surat were dispensed with, however, the Eenām Sarpāv then received by them was formed into a separate fund from which Sekhdārs were paid. In the *other case*, when the Garāshiyā Chiefs came to a village to collect their Toḍa Girās, they gave a similar acknowledgment to the Desāees and Paṭels, which is still received by them, as a deduction from the original Girās allowance, like "Cheerḍā."

1 ઇનામદાર ....A holder of Eenām lands.

2 ઇજારદાર.....A contractor; a farmer of Government duties, such as Government transit duties; a farmer of liquor shops. One who farms the revenue of a village or country. It formerly meant a foreigner who farmed the revenue of a village. The system of farming villages to Paṭels, or several villagers together, or to foreign capitalists is now nearly exploded.

3 ઇંદરાવણુ.....Colocynth.

4 ઇસમવાર ....Singly, man by man, hence applied to accounts, statements, returns, in the leading column of which the name of each person is entered. Nominal rolls.

ઉ.

5 ઉકરડો .....A dung heap. Sometimes written ઉકરડો "Ukarḍo."

6 ઉખર.....Uncultivable waste land.

7 ઉઘરાત .....Collection of revenue.

8 ઉઘરાતદાર ....Revenue Paṭel. The Paṭel appointed for the collection of the revenue. In some cases however the Ughrātdār is appointed to carry on the police as well as the revenue duties, in which case he is called મુખી "Mukhee" or પોલીસ પટેલ "Police Paṭel." The Ughrātdār is generally a Watandār Paṭel, but sometimes he is paid by Government.

9 ઉઘાડ.....A fair day.

10 ઉજડ.....Desolate, uninhabited; deserted, depopulated; laid waste.

11 ઉઘડ .....A fixed sum paid to Government for land without reference to the number of veeghās or value and description of cultivation.

1 ઉપડ જમેબંધી..A fixed unalterable revenue settlement, either for a whole village or villages without reference to the extent or nature of cultivation, and without any right on the part of Government to interfere in the internal management.

2 ઉપડ વેરો ....Fixed invariable sums, levied in the gross on certain trades, occupations, or castes.

3 ઉનાળો .....The hot season—from March till end of May.

4 ઉપરવાડીયો ....A cultivator, who resides in one village and cultivates in another village.

5 ઉપરવાડીઆવેરો A tax formerly levied on Uparvādiā cultivators.

6 ઉપલાણ .....High land in villages.

7 ઉભું .....Standing—grain in the fields that has not been cut.

8 ઉલા ઉખા ....Wearing a skin or hide when the boundary between two villages is disputed or made the subject of troublesome litigation. The parties frequently enter into a mutual agreement to submit the decision to some person of character who shall walk clad in the hide of a newly killed cow or buffaloe over what he conceives to be the right and proper line of boundary, and this line they undertake to unalterably and religiously observe for the future. The ceremony of the hide however is usually dispensed with, and the "દુપટો" "Dupaṭo" or roll of cloth worn over the body is substituted. This cloth must first be well soaked in water, and is thrown loosely over the shoulders. The walker should be barefooted, and should previously bathe in any convenient place that may be near,—while walking no person should be allowed to communicate with him.

9 ઉસરી .....A tenure by which land is held of Government by persons not inhabitants of the village. Such land was generally held at an easy rate on consideration of the disadvantages the holders laboured under. The survey has of course abolished this.

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10 એકામતે એકાજયે (From the "એક" "Ek" one, and "મત" "Mat" the mind.) A term used in agreements, contracts, &c., by which the subscribers bind themselves jointly and severally to fulfil the terms specified. Not limited liability.

11 એકુંન .....Total.

12 એન જમા....Actual receipts or credits.

13 એન વસુલ....Actual collections.

14 એરો .....The drinking trough for cattle at a well. A corruption for હેરો "Hero."

15 એલચી ....Cardamoms; an ambassador.

ઓ.

16 ઓધલો.....Cut grain that has not been thrashed, but that is collected into bundles.

17 ઓરણી.....The sowing of grain. The season for sowing; seed time.

18 ઓલા ઉખા .. *See* "ઉલા ઉખા" "ulā-ukhā."

1 ઓલાણુ .....The sloping pathway down which bullocks draw the "Kos."
2 ઓસ .....Dew. The salt deposit on the earth in nullahs, in Kupperwunj and other parts of the Kaira zillah, used for dyeing and to make soap. The common term is "Khar."

ક.

3 કચેરી .....(H. كچهري) A Government office; a public office.
4 કછોટો .....The end of the *Dhotee* or lower garment, which, after the cloth is carried round the waist, is brought up between the legs, and tucked up behind in the waist-band.
5 કડકીઆં ....Men's ear-rings.
6 કડબ .....The dried stalk or straw of jowaree and bajaree, used as forage for cattle; stubble.
7 કડીઓ .....A bricklayer.
8 કપાસ .....Cotton.
9 કપાસનો છોડ ..A cotton plant.
10 કપાસીઆ ....Cotton seed.
11 કબાલો .....A deed; a deed or bill of sale; a written agreement or contract.
12 કમાલ .....Value. The full or gross rental of a village.
13 કમાલદર.....Value. The full assessment of a field, &c.
14 કમોદીયા ....A common kind of wood.
15 કર .....A tax or duty.
16 કરબડો .....The weeding plough for clearing weeds and stubble from land preparing for cultivation, and for weeding between the furrows when the grain is up. (*See* "Rāmp.")
17 કરબડી .....A small weeding plough. *See* "કરબડો" "Karabḍo."
18 કરાઈ .....A sawyer.
19 કરીઆંણું ....A general term for all the smaller kinds of grocery, spices, drugs, &c.
20 કરો .....The two side walls of a building.
21 કલતર .....An estimate of the produce of the fields made either while the grain is yet standing ("ubhā"), or when it is cut and collected into bundles, but unthrashed ("oghlā"). The estimating of produce either by "Mākhal" or "Kaltar" was in force under the "Bhāgbaṭāee" system. When the produce is estimated by Kaltar, the necessity of a common Khalee is superseded. Each cultivator cutting, stacking, and housing his crops as he pleases; the estimating by "Kaltar" is however often attended with great annoyance to the people, as the Desāees and officers who attend to make the Kaltar often purposely prolong the operation, during which they are entertained at the cost of the cultivator. "The Kaltar "is not always an exact estimate; it is sometimes made with an allowance to the "cultivator of one-fourth ($\frac{1}{4}$) or one-half ($\frac{1}{2}$) in every maund, or, in other words, "125 or 150 maunds are estimated and assessed as only 100. When the allow-"ance is one-fourth the Kaltar is termed 'Savā,' when one-half 'Doḍā'; an "exact estimate is called 'Kaṅkaṇ Kaltar' or grain for grain." The quantity of grain due to Government is kept with the cultivator on his paying the

Lieut. Melvill's Report on Veerumgaum, Ahmedabad, page 62.

value according to the market, but if the cultivator declines to keep the grain himself, it is sold, but until the sale takes place the grain remains under care of the cultivator, who is answerable for its production when required.—(*See* "Mākhal.")

1 કલમ .....A pen; a slip or young plant; a paragraph.

2 કલમબંધી ....An agreement or treaty between two Governments; an agreement entered into regarding land by two Thākors or independent Chieftains. The statements which upon the introduction of the British rule into Gujarāt were yearly made for each village. This statement generally consisted of from 20 to 30 "Kalams" or paragraphs, in which everything relating to the lands and revenues, population, &c., of the village, was entered in detail. The yearly preparation of these statements was abolished about the year 1848.

3 કલાલ ભઠી....A liquor still.

4 કલ્લાં .....Anklets.

5 કસ્તુરી ....." Musk."

6 કસુંબ. (કસુમ). Safflower, the flower of an annual plant "Carthamus Tinctorius;" also called Bastard Saffron,—from these flowers a valuable red dye is extracted.

7 કસુંબો .....An intoxicating drink, being an infusion of opium and water. It is much drunk in the province of Kāṭhiyāwāḍ and in the Kaira and Ahmedabad collectorates.

8 કસુંબી ..... The safflower plant—an annual plant "Carthamus Tinctorius;" also called Bastard Saffron.

9 કાકાપુરી.....A child born of a concubine.

10 કાગદી .....A paper manufacturer, a stationer; in some Government offices this name is given to the bookbinder.

11 કાનુંગો .....(From قانون and گو) The "Kānungo" of Hindustan corresponds to the Mujmūndar of Gujarāt. There were persons holding the office of Kānungo connected with the Sea and Land Customs Department in Gujarāt, he was an hereditary officer acquainted with the customs and all pertaining thereto in his district, and it was his duty to keep a register relating to the same. The office of Kānungo was abolished by Government, and the holders of many of these hereditary offices were given bonds bearing interest at 10 per cent. in lieu of their old stipends. In some places however the Kānungo still receives his stipend, but his duties are those of an ordinary Kārkūn attached to the Sea Customs or Salt Department.

12 કાચા વહીવટ ..This term is used idiomatically to signify that any particular rent, toll, tax, or cess levied by direct Government management. It is similar in meaning to the term ખાલસા વહીવટ Khālsa-vaheevaṭ. With regard, however, to the management of villages this term is seldom if ever applied to a "Khālsā" or Government village managed direct by Government. It is in fact opposed to ઇજારો Eejāro.

13 કાછીઓ ....A caste of cultivators; gardeners; dealers in vegetables.

14 કયારો .....A field, which for the sake of irrigation, is surrounded by high ridges or embankments. (*See* પાળ Pāl). These fields, which are for the most part small, are generally used for rice cultivation. It is only in these fields that the finer species of rice can be produced.—(*See* ક્યારી "Kyāree.")

15 ક્યારી .....This soil, though classed as a soil, is more properly the prepared bed in which rice is grown with or without artificial irrigation. "Kyāree Kuvetar" signifying

the former, and "Kyāree A'kāshiyā" the latter. The soil on which these beds are formed is usually the "Besar," a medium soil between Gorāḍū and Kālee Bhoy,—it is partially black and approaches to a black loam. The converting of ordinary land into Kyāree or Kardā is generally most expensive, from the necessity of excavating the beds until a firm retentive soil is obtained.

1 કાલી જમીન.. } 2 કાલી ભોંય .. } Black soil; black mould. This is a black alluvial soil, and is valuable and productive. It comprises the soil of by far the greater portion of the Broach Collectorate; of a large proportion of Kāṭhiyāwāḍ, Ahmedabad, Kaira, and Surat; of Mālwā and the valley of the Dekan. The '*Kālee Bhoy*' has the appearance of rich mould, it retains moisture for a considerable length of time, and is entirely free of stones of every description, large and small. The quality however of this soil varies considerably. The agricultural produce of the Kālee Bhoy is as follows:—

1. Jawār.
2. Kapās (cotton).
3. Ghūn (wheat).
4. Dhāngar (dry rice).
5. Channā (gram).
6. Deewel (castor oil).
7. Rata Tall or Tall (rapeseed).
8. Mūng or Mug.
9. Tūvr.

3 કાસદ.....The letter-carriers or dāk-runners.

4 કીસ્ત.....An instalment of revenue. The payment of the revenue is divided into instalments, according to the crops produced in the district. The revenue year and the crops are divided into two great divisions, viz, "*Khareeph*" or "monsoon crop," and "*Ravee*" or cold season crop. The objects arrived at in the arrangement of the Kist* are to allow the cultivators time to bring their produce to the market before requiring them to pay the revenue due upon it, and to protect Government from the risk attending an unnecessary protraction of the demand. The divisions of the instalments in the Kaira Collectorate are given as an example:—

* *Revenue Commissioner's letter No. 555, of 4th April* 1846.

Khareeph.		*Ravee.*	
December....	4 Annas.	January....	4 Annas.
February	4 do.	April	4 do.
March	4 do.	May	4 do.
May	4 do.	June	4 do.

5 કુતરણ .....Lands or allowances held for the support of the village dogs; the lands on this account have lately been entered as Government. A Purbāree Bābtee Hak levied in Tālūkdāree villages.

6 કુંભુ .....The mode of measuring the lands in the three districts of Jumboosur, Amode, and Dahej in the Broach Collectorate. The "Kūmbha" is subdivided in "Mālās." 100 "Mālās" equal one (1) "Kūmbha;" "1 Mālā = 20 feet $5\frac{1}{4}$ inches English measure. 100 "Mālās"=1 Kūmbha, which equals 3 roods, 33 perches, 422 decls., English land measure. And 100 Kūmbhas are equal to 95 acres, 3 roods, 22 perches, 2 decls. *See* Mālūn.

1 કુરશી નામુ ....A genealogical tree or table.
2 કુલએકઉનદર ..The whole amount; the sum total; the grand total.
3 કુંવર .....Any son of a Thākor or Chieftain.
4 કુવેતર .....Irrigated land; strictly land irrigated from wells. But the term frequently includes land irrigated from rivers and tanks.
5 કુવો .....A well; a mast; કુવાનું લાકડું wood for masts; વાહાણનો કુવો the large mast of a vessel.
6 કોટીઉ .....A small boat or canoe, commonly called "tonie."
7 કોઠાર.....A barn; more properly a granary.
8 કોડીઉઘર ....A cattle shed.
9 કોતરણ .....Lands that at some former period have been built upon, and the soil of which is consequently uneven and covered with old bricks and ruins. This description of land is principally met with about Ahmedabad, and is frequently made to produce, when levelled and adapted for irrigation, fine crops of cotton, tūvr, &c., and various kinds of vegetables.
10 કોયલી સાંય ..Alienated land resumed, but in compensation for which a money payment is annually made to the original holder from the Government Treasury. This payment varies, continuing sometimes during one life only, and sometimes during two or more; it is sometimes hereditary.
11 કોલ .....A Ship's Register; a promise.
12 કોલો..... The wall at the side of a door or window and close to the door post.
13 કોલો કોચવું....To break open a wall close to the door post.
14 કોસ .....The leather bag used to draw water from a well. The water-bag used in wells and dekorees is of two kinds, one being merely a leather bag with an iron hoop to keep the mouth open, and requires to be upset when it arrives at the top of the wells, and is called Rāmeeā kos. The other has a long tail, open at the end, and doubled up while drawing, but on arrival at the top, a small rope pulls it forward, and the water comes out of itself. This is called the Sūndeea kos. The dimensions of a well are generally designated by the number of kos that can be worked at it at the same time. A land measure varying from one and a half to two miles, it however varies very much in different parts of the country.
15 કોસવરત ....A water-bag and rope. A "Hak" held by one of the villagers. This person is obliged to keep the "હવાડો Havādo" of the well full of water for the village cattle to drink from. During the rains this is not requisite, nor as long as there is water in the tank. For the performance of this service, either a fixed yearly payment is made by Government, or the Hakdār enjoys a certain amount of land. In some cases the Hakdār is obliged to provide the bullocks for the purpose of drawing the water, and in others the bullocks are supplied by the villagers in rotation.
16 કોશીઓ.....One of the village establishment, and a holder of the Hak of "કોસવરત" Kosvarat. (q. v).
17 કોસુંમ .....*See* કશુંબો, page 8, No. 7.
18 કોસંબો .....*See* કશુંબો, page 8, No. 7.
19 કંકોતરી.....The marriage letter of invitation daubed with red paint.
20 કંકણ .....A woman's bracelet.
21 કંકુ .....Red powder or paint used by the Hindoos for painting the forehead at great rejoicings.
22 કંડીલીઉ.....A light-house.

1 કાંસ .....An artificial canal for conducting water from rivers, tanks, and wells to irrigate fields.

2 કાંસુ .....Bell-metal.

અ.

3 અત .....(From કહેવું) A bond, a deed, or written agreement of any kind. It is generally used in composition, as "વેચાણઅત" "Vechāṇ-khat"—a deed of sale.

4 અંડણી .....Tribute (From "અંડ" "Khand," share). In Non-Regulation Provinces it also signifies the Government "Rāj-bhāg" or share of ground rent paid by any large proprietor direct to the Government. Tax; duty. Before the salt excise duty had been fixed by law, the word "Khandṇee" was used to signify the duty levied by Government on each pack or cart load of salt. This word is also sometimes used with reference to the "Salāmee" or "quit rent" levied on "Wāntā" or partially alienated lands.

5 અરચવેરો ....A tax levied to provide the means for the maintenance of Paṭels during their attendance at the Sudder station.

6 અરડો .. ...A rough copy or draft; an account book. It is generally used in composition as "તોલઅરડો" "Tol-khardo, a weigh book.

7 અરપી .....A hand spade or gardener's trowel. This word is also applied to the "પુરના" "Pūrnā" or spade with a long handle.

8 અરબુચુ ....A musk melon. This is generally sown in Goraṭ, Bhāṭhā, and Besar land. It is sown in the months of March and April, and ready in May and June.

9 અરાખો .....Waste unculturable land. Under this denomination are included the sites of villages, burial grounds, ravines, roads, the beds of rivers, rocks, &c.

10 અરીપટી વેરો ..A tax collected to relieve the village from debt.

11 અલવાડ.....A very large village rick-yard surrounded by a hedge, and containing within its limits several smaller rick-yards commonly called "અલુ" "Khalu."

12 અલી.....(See "અલુ" "Khalu.") A large rick-yard, in which the produce of the fields of a number of cultivators is placed and thrashed. The Government yard in which, under the Jinasvār system, the produce of all the village fields was collected and thrashed. The produce was kept here till the Government share had been settled. The system of paying the Government rent in kind has now been abolished.

13 અલુ .....A rick-yard, a farm yard, being a spot of ground surrounded by a hedge. In this the cultivator collects and thrashes the produce of his fields. The "અલુ" "Khalu" differs from the "અલી" "Khalee," in that it belongs to one person, at most to two or three.

14 આતર .....(1st) Manure "આતર નાખવું" "Khātar-nākhvun," to manure. (2nd) Regard; consideration. For the sake of, as "તમારે આતર" "Tamāre-khātar," for your sake. (3rd) A burglary, a robbery. (4th) "આતર પાડવું" Khātar-padvun." To commit a burglary; to make a hole in a house so as to enter and commit a robbery; to undermine a wall or house to commit a burglary.

15 આતબંદી ....A peculiar system of assessment by Khātās or distinct states, calculated to equalize the distribution of the good and bad lands among the cultivators, and

to keep up the cultivation of the one in proportion to the other. Each cultivator tilling a certain portion of good land must also be answerable for a proportionate quantity of bad, and the whole together is termed his "Khātā" or estate. Sometimes the bulk of the assessment is laid on a single field the "Vetā" or burthened, while the rest of the Khātā or Government land, called "Khoṭiya," is taxed with little more than a nominal rent. This system was probably first introduced with the view of securing for Government a revenue from alienated lands, the "Vetā" or burdened land, being Government land. Captain Cruickshank, in his report on certain Districts in the Ahmedabad and Kaira Collectorates, page 97, states:—The Khātābandee is only a modified "description of the '*Narvā*' system, and were the whole land of a village "Khātābandee, it would amount to much the same thing; but it has under-"gone more change than the Narvā, and probably never existed in equal per-"fection. The real Khātābandee system consists in this—the payment of a cer-"tain fixed sum upon a certain fixed portion of land without reference to the crop "grown, or the description of soil; the payment being the same whether the "whole Khātā be cultivated, or whether a part of it be waste. Originally, "perhaps, the entire lands of a village may have been divided into Khātās, "each held as a distinct estate, and paying annually one unvarying amount; "but at the present day the system is only to be found under a variety of "modifications, and never in its original and perfect form. In the accounts of the "different modes of assessment furnished by Talāṭees, there is much confusion; "for in their records they are accustomed to reduce every payment to an "average rate for Veeghā; and to insert it as a simple Veeghotee. Thus, if a "Khātā has to make good a certain sum, and is held by many different "parties, they state the several unequal portions held by each man as so many "separate Khātās, paying a certain Veeghotee, the rate of which they obtain "by dividing the whole quantity of Khātā land by its gross payment. But "the best and most correct idea of the Khātā system may be formed by sup-"posing the holders of a certain portion of land to be obliged to make good a "certain sum annually, whether the land be cultivated or waste, irrigated or dry, "producing the best or the worst kind of crop. This, then, is a fixed sum, "to be paid to Government independent of any contingency of season: it is not "intended to be the real taxable value of the land, but greatly beyond it, so as "to be a security for the cultivation and revenue of all other lands. Those "who contribute to make it good may cultivate as much other land as they "can, at the payment of only a very light rent, and if the holders of the "Khātā are not of themselves sufficient to cultivate the whole lands of a "village, other cultivators are admitted, who are required to pay such ordina-"ry Veeghotees as may be agreed upon between themselves and the superior "Khātādārs. These agreements are termed Gaṇvaṭs, and the land cultivated "under such agreements is termed Gāṇvaṭeeā. Gaṇvaṭs are either "Chālū" "or "Phartā:" the Chālū Gaṇvāṭs are agreements for fields which always pay "the same sum, although the occupant may change every season, and the "Phartā Gaṇvaṭs are those where both the rate and the occupant vary yearly. "The sum to be made good by the Khātā is generally so very great, that the

"holder of it, were it held by a single man, would be obliged to cultivate a "very large quantity of other lesser assessed land, in order to bring the whole "down to a moderate average; but, in fact, no farmers upon so large a scale "are to be found; the Khātā is parcelled out among a number of men, each "of whom makes good his proportion only, but still enjoys all the rights and "priyileges of a Khātādar. It has been found in some Khātā villages that "distinction of soil and crop have been introduced, and the Veeghotee regulated "accordingly; but this is an innovation, which, however, has this good effect, "that it makes the cultivator of a certain portion of good land answerable "also for a certain portion of bad land, and so prevents any monopoly of the "good land in the hands of the principal cultivators, and the cultivation, or, "at least, the payment, of the bad land, is in a measure secured. There is "another kind of Khātā, regulated by the ploughs; but this, if examined, "will be found to be much the same as the above described, excepting that the "extent of the Khātā is defined by the number of bullocks required to plough it, "instead of by its actual contents. It would be the same thing to say a "Khātā of 25 Veeghās, as a Khātā of one plough, were 25 Veeghās the "quantity of land which, by the practice of the country, one pair of oxen is "known to be able to plough." This system is closely allied to the old "Vetā" system, and probably had its origin in that sytem. *See* "Vetā."

1 ખાતાવેરો.....A sum varying from a few annas to 20 or more Rupees, levied in a lump from certain persons named in the village books. In some villages it is levied from all persons of particular castes, as Kolees, Grāshiyās, Mūsalmāns, &c., in addition to the Veeghotee on their Government land or Salāmee on alienated land. In some cases it is levied at so much per every 20 or more Rupees of Khātā."

2 ખાતું.....An account; an account in a ledger, &c.; an account between Government and a cultivator; also, in Government villages, used to signify the whole amount of land cultivated by a Ryot.

3 ખાર.....Alkaline salt.

4 ખાર જમીન ..Land impregnated with salt, and thereby rendered useless.

5 ખારવાન ....} A coarse cloth made for Dhotees, it is dyed a permanent red. This cloth is
6 ખારવું..... } manufactured at Bhavnagar, Surat, and several other places.

7 ખારાજ .....Land impregnated with salt, and thereby rendered useless.

8 ખાલપો.....A tanner.

9 ખાલસા .....Government; pertaining to the State. It is used to signify those villages which are under the direct management of the Government, as opposed to the alienated villages, which are under the management of their respective owners.

10 ખારેક .....Dried dates.

11 ખીન .....A wooden harrow with iron teeth,—the blade 13 inches long, 4 inches broad, and 1 inch thick. This is attached to a solid bamboo about 8 feet long, which forms a handle. It is used at the salt works for raking about the salt in the pans.

12 ખીચડી વેરો.. A tax taken under former Governments for feeding the Sarkār's force and strangers.

13 ખુંટો .....Anchorage fee; a small stake driven into the ground.

1 ખુદખાસ્તા ....Lands enjoyed by Desāees and others as a remuneration for their services. The lands are held altogether free. They were originally grants under the Mahomedan rule, and were granted to people who cultivated their own lands. (From خود self, and کاشتن to sow.)

2 ખુરપી .....See ખરપી "Karpee," page 11, No. 7.

3 ખુસખી જકાત ..Land customs.

4 ખેડવા લાયક....Arable; fit for cultivation.

5 ખેડવું .....To cultivate, to till, to plough; also to navigate.

6 ખેડુ જનસવાર સવાદીયુ..... "Kūṇbees, Pāṭidārs and Kāchhiās when they cultivate any alienated land, their "own or other's, pay, in addition to any fixed Sālāmee a Veeghotee on cultiva- "tion for ordinary crops, and a higher rate for more valuable crops, such as "sugar, pepper, &c."

7 ખેડુ માલીયાત સવાદીયુ. .... "Whenever Kūṇbees, Kāchhiās or Paṭidārs cultivate Wāntā or Talpad Nakru "alienated lands they pay for ordinary crops a small Savādiyū, and higher "rates varying with the crop for sugar, ginger, and tobacco. But when they "cultivate Talpad Salāmee lands they pay no Savādiyū on ordinary crops, "and lower rates on Maliat crops than in Wāntā or Talpad Nakru."

8 ખેડુ સવાદીયુ .."A Veeghotee on cultivation levied whenever certain alienated lands are "cultivated by any one but the owner, or sometimes only when cultivated by "persons of particular castes, as Kūṇbees and Kāchhiās, as tenants of the owner. "Sometimes the rate varies according to the caste of the cultivator, and if the "land is Salāmee, sometimes the Salāmee is deducted from the Savādiyū and "sometimes not. Sometimes only Nakru lands, not belonging to Bhāts and "Bhrāmaṇs, pay Savādiyū. When cultivated by Paṭidārs and Kūṇbees, Salāmee "lands are exempt."

9 ખેતી.....Cultivation; agriculture.

10 ખેતીવાડી ....Cultivation; agriculture.

11 ખેરાત .....A term applied to a village alienated for the support of temples or other religious or charitable purposes.

12 ખોખુ ..... A shell; a case; the hull of a vessel. When a man has become a mere bag of bones he is said to have become a ખોખુ. "Khokhu."

13 ખોટવેરો.....A tax collected by Paṭels to make up losses.

14 ખોટીયા .....The Government land in a Khāṭābūndee village assessed at a mere nominal rate. The Khāṭābūndeewālā's Khāṭā is made up of the "Veṭā" or highly assessed portion of land and the "Khotiyā" or Government land assessed at a mere nominal rate.

15 ખોડાવેરો ....A tax collected on every male child born in the village, being a payment on account of the sacred cord tied round the waist.

16 ખોંજણ.....A small ditch.

17 ખોંડી .....Tonnage"; a candy of weight. One candy equals 20 maunds or 784 lbs.

ગ.

1 ગણવત .....A writing setting forth the terms granted by Government to a cultivator for his encouragement and remuneration in erecting new wells, repairing old ones, bringing waste lands into cultivation, raising more valuable descriptions of produce, or other improvements. In the case of a well dug in cultivated land, the second (the રવી 'Ravee') or after crop raised through the agency of the well was exempted from payment for a period sufficient to cover the cash expenditure, and this varies from three to six years. In that of waste lands, no tax whatever was levied for the first three or four seasons, and in that of valuable crops, a light but gradually increasing Veeghotee was imposed. The Gaṇvat was given to the cultivator with the Collector's seal as a guarantee that the stipulated terms would be duly complied with. The term Gaṇvat is also applied to the leases or agreements entered into by cultivators with the holders of Khātābūndee land (*See* Khātābūndee). These Gaṇvats are either "Chālū" or "Phārtā." The Chālū Gaṇvats are agreements for fields which always pay the same sum, although the occupant may change every season, and the "Phārtā" Gaṇvats are those where both the rate and the occupant vary yearly.

2 ગણવતીઆ....Land cultivated under Gaṇvat.

3 ગણોત .....Rent.

4 ગણોતનામા ..A lease.

5 ગદાઈ .....Poor people; beggars. A term to denote a levy at the British ports of Nousaree and Gundavee, which are situated in Foreign territory, and where Act I. of 1852 is not in force. It is also levied in the five British "Kūshkee" or Land Transit Māhāls situated in the Gāekwāḍee territory in the Surat Zillah. These have been lately abolished by agreement between the British Government and His Highness the Gāekwāḍ. Should any goods pass through one "Nākā" in one district, and pay duty, and after that pass through another Nākā in the *same* district, upon the trader showing his receipt for the duty levied at the first Nākā, duty would not be again levied, but a simple pass fee of a few annas or pies under the heading of ગદાઈ 'Gadāee' would be taken. Before our transit duties in Nousaree and Gundavee were abolished, no export duties were levied upon goods brought for export by sea that had already paid the land transit duty, a simple pass fee under the name of 'Gadāee' was levied. At present at the above two ports no export duty is levied upon certain cheap and bulky articles, such as grass, tiles, &c., a small fee under the name of 'Gadāee' being levied.

6 ગરાશીયા ....The holder of Girās lands or allowances, for the most parts Rajpūts. *See* "Gāmetee," page 16, No. 3.

7 ગાડીવેરો.....A wheel tax. *See* વેરો "Vero."

8 ગામ .....A village. By the term village is strictly meant, not merely the collection of dwellings which the cultivators inhabit, but the whole area which is in their

occupation. The cultivators of Gujarāt do not live as those of European countries do, each upon his own farm, but are invariably concentrated into villages.

1 ગામ ખરચ ....A general term for the village expenses of every description.

2 ગામાતીઆજમીન.Waste land in a Bhāgdāree village that has been taken up and cultivated after the Bhāgdāree Settlement was made. Such land is termed ગામાતીઆ "Gāmātiā," and is entered in the Government books as such, and rent is charged for it.

3 ગામેતી .....Rajpūt Grāshiyās in the Ahmedabad Collectorate.

4 ગામેતી ચોથ ..In Grāshiyā or Gāmetee villages which have lapsed to Government a choth or share is paid to the Gāmetees or original proprietors. This is sometimes a fourth of the revenues, sometimes less.

5 ગીરવા .....A blight to which wheat crops are very subject.

6 ગીરાસ .....Toḍā Girās is peculiar to Gujarāt, and does not exist elsewhere. Its origin was as follows:—Formerly the Rajpūts, Bheels and other turbulent characters used to plunder their weaker neighbours. To induce these robbers to refrain from plundering the villagers, as the price of protection, paid them sums of money or *black mail* under the denomination of Toḍā Girās. It is doubtful whether this black mail insured protection from robbers in general, or only from one particular chief and his dependents. Upon the introduction of our rule the Toḍā Girās was levied direct from the villagers, by the Grāsheeās or their agents. In about A. D. 1816-17 Government disapproving of these direct levies on the part of its subject, ordered that the Toḍā Girās should be paid direct from the Public Treasuries. There are a great many sub-divisions of these Haks, which will be treated of under their separate headings.

7 ગીરાસ સીરપાવ. These Haks are identical with ચીરડ "Cheerḍa."

8 ગુણ.....A bag of coarse cloth, gunny; a pack sack; saddle bags on a large scale.

9 ગુંદા .....A tree, the berries of which are particularly prized. The best gūndās grow on an island in the Runn, opposite to Jhūnjwārā, whence in a scarce year they are carried all over the country.

10 ગોરાટ .....A sandy soil, of a light brown colour, and varying from a reddish yellow to a brown colour, and quite free from stones of every description; it absorbs the rain rapidly, and never presents a broken surface in the dry season, or a muddy one in the wet. Fine water is found in almost every part of it, and at a comparatively short distance from the surface; that is at thirty and thirty-five feet. This soil is often watered and used as "Bāgaet" or garden land. It is one of the richest descriptions of soil, and produces in rapid succession the most luxuriant crops, it abounds with fine trees growing to the largest size, and having the most flourishing appearance. The crops mostly produced in the Gorāṭ are Khareeph crops, and very little cotton or Ravee jawār is grown in the Gorāṭ. The land ought to be well manured. From its great fertility, the weeding is more troublesome and expensive than in other lands. The expense of cultivating the Gorāṭ is said to be altogether double that of cultivating the inferior black soil. Two crops are sown at the same time in the Gorāṭ, the "Dhān"

or corn crop, and the "Kaṭhor" or pulse crop. The following are among the chief articles produced in the Gorāṭ :—

1. Bājeree.
2. Bāotā.
3. Kodra.
4. Javār, in small quantities.
5. Kapās (Cotton), in small quantities.
6. Dhāngar. dry rice, in small quantities.
7. Maṭh.
8. Tūvr.
9. Tal.
10. Erandee (Castor oil).
11. Vāl.
12. Mūng.
13. Arad.
14. Cholā.
15. Govār.
16. Bantee.
17. Chaṇa (Gram).
18. Kāng.
19. Bhinḍa.
20. Pān (Indigo).
21. Tobacco.
22. Sugar Cane.
23. Begen or Reegṇā.
24. Chillies, Plantains, and all garden produce.

1 ગોંદરો .....A small plot of open ground immediately outside the village gate.

2 ગોરાડુ .....Gorāḍū is land of light colour, varying from almost mere sand to soil of the richest quality, and its fertility depends on proper culture and abundant manuring. Good water is generally found in it, and, when tolerably near the surface, will insure to industry and an adequate outlay of capital large returns of the best descriptions of produce. It resembles somewhat in appearance the "Gorāḍ" land, for which the Jambūsar district, Broach Zilla, is celebrated, but falls far short of it in its natural richness from the absence of the fine clay and mould which form so large a proportion of that productive soil. But the Gorāḍū is susceptible of the greatest improvement by artificial means, manuring and irrigation. "Gorāḍū Kūvetar" is "Gorāḍū" irrigated either from wells, rivers, or tanks; the "Gorāḍū Ubereeā" is the dry "Gorāḍū;" "Gorāḍū Pādar" is the poorest description of "Gorādū."

3 ગોરાડુ ઉબેરીઆ.. Gorāḍū Ubereeā. *See* ગોરાડુ.

4 ગોરાડુ કુવેતર .. Gorāḍū Kūvetar. *See* ગોરાડુ.

5 ગોરાડુ પાદર.... Gorāḍū Pādar. *See* ગોરાડુ.

6 ગોવાલીઓ .. A cow-herd, one who tends cattle,—applied to the individual only, the રબારી "Rabāree" being a distinct caste.

7 ગોધો.....A bull.

8 ગંજ .....A heap; a stack; a pile (of wood, grain, hay, cloth, goods, money, &c.) A term used to imply the whole produce of the cultivator's field collected in the Khalee. Also a set of brass cups made generally at Bhavnagar,—the one fitting inside the other.

ઘ.

9 ઘટ .....Deficiency; loss; abatement. Deficiency of weight or measure under which head a tax was sometimes levied purporting to make up the deficiencies. All these irregular taxes have been abolished under British rule in Gujarāt.

1 ઘરદીઠ ....." From each house." Ex. To take a man from each house. ઘરદીઠ એક એક માણસ, &c.

2 ઘાવેરો .....A house tax.

3 ઘરેણીઆ ....A simple mortgage, pledge, or pawn. The term is applied to such land as has been mortgaged, redeemable on paying the sum advanced upon it. Government land when mortgaged is so called. But all land under this heading in the village accounts may be considered as unauthorised alienations, by the village community, of the Government revenue in the land so sold or mortgaged. These lands were formerly mortgaged by the village managers for the purpose, as generally asserted, of enabling them to pay the Mahrattā assessments, and this practice appears to have been winked at by the former authorities. The Districts were always farmed out, and so long as the Government did not interfere, it was a matter of perfect indifference to the farmers of the revenue how the funds were raised, to enable the village managers to make good the proportion payable by each.

See Memoir of Broach Zilla by Colonel Williams, page 31.

4 ઘરેણીઉ ખત ..A mortgage bond; a writing or bond in acknowledgment of money borrowed, and things morgaged in security of payment. No interest is payable on this description of bond.

5 ઘરાકીની ગરબડ.. A crowd of purchasers before a shop. The great confusion consequent upon a number of people being before a shop. Literally, the confusion of purchasers —from ઘરાક a purchaser, and ગરબડ confusion.

6 ઘરેણીઆ નકરી. .Rent-free land in mortgage.

7 ઘઉંવાર ..... Lands producing Chāsiā wheat.

8 ઘરેણીઆ સલામીઆ. } ..Mortgaged Salāmee lands.

9 ઘસીઉ .....Sea salt not manufactured artificially in pans, but self-produced, being found in creeks and on flats that are occasionally covered with salt water. This salt is scraped from the ground, and it is very inferior in quality, as there is generally much earth mixed with it.

10 ઘાઘરી .....A petticoat or short under-skirt of about a foot long, tied round the waist and worn by females.

11 ઘામણ .....Bilge-water.

12 ઘાસ ઘરેણીઆ. .A kind of mortgage, the produce of the lands being reckoned against interest and redeemable by the payment of the principal alone.

13 ઘાસ દાણા ..Under former Governments the revenue collections were generally made by the Government Officer accompanied by armed men both foot and horse. The villagers were obliged to keep all these people at a certain rate, and these supplies went by the name of Ghās-dāṇā. It also meant a money collection for grass and grain taken by the persons making the revenue collections. Also forage money levied for the Gāekwād's horse. This vera is still paid to the Gāekwād by the British Government.

14 ઘુગરી .....Small metal balls with a ring at the top, by which they are strung together, and then worn as ornaments—such as bracelets, necklaces, ear-rings, &c.

15 ઘોડાવેરો ....A tax sometimes paid by Rajpūts, and said to have originated in the custom of presenting the Chief of a Rajpūt tribe at certain periods with a horse, in lieu of which this tax is paid.

ચ.

1 ચડસા ચડસી ..Doing anything in opposition,—as one man outbidding another at an auction for mere amusement, or because he has great need of the article and does not care what he pays for it.

2 ચણીઓ.....A petticoat or short under-skirt of about a foot long, tied round the waist and worn by women.

3 ચવરી .....The forefoot of the centre or body of a plough. This is a separate piece of wood, and is made separate on account of its liability, from its position, to much rubbing; consequently the cultivator provides himself with several of these to put on as occasion requires. The 'Chavree' usually lasts two days' ploughing; but this of course depends on the soil. The village carpenter undertakes to fashion 'Chavrees' for the season, on receiving a small allowance of grain, the cultivator supplying the wood.

4 ચાકરીયા ....Lands held either wholly or partially rent-free for service.

5 ચાકરીવુ નકરૂ ..Alienated land, held entirely rent-free, and as the term implies, in lieu of service. It is not always hereditary, though the Government in appointing a successor generally appoints the heir of the deceased, if he is fit for the post. This land is also held by persons for the performance of religious services; it is also held by some Patels, and by the lower village officers, such as the Vartaniās, Sweepers, &c.

6 ચાકરીયા સીવાય .Lands and allowances held otherwise than for service.

7 ચાકલા વેરો ....*See* પદ્ડા વેરો Paeda-Vero.

8 ચાલતા નરવા ..The Chālta or existing shares in a Narvā village, for which the Narvādārs are responsible. They are opposed to the "Padelā" or lapsed shares, and for which the Narvādārs were formerly responsible.

9 ચારણ .....The Chāraṇs are the same as the Bhāts or Bhārotes. *See Bhāt.* There is also a tribe of traders who are called Chāraṇs, and who travel about with large droves of pack bullocks. They purchase and bring down from Mālwā and Gūjarāt large herds of cattle, which they sell as they travel along. A great many of them reside in Kaṭhiyāvāḍ. Each man is generally armed with a spear, a sword, and a buckler. They have the same appearance as the trading Vaṇjārās from Khandeish. Their habits as robbers have yet to be ascertained, though they are believed to be Dacoits.

10 ચાલુ ગણોત ..*See* ગણોત. Gaṇvat, page 15, No. 1.

11 ચાલુ પટો ....A lease for a term of years at a gradually increasing rent.

12 ચિઠીયામણ .Mr. Pedder, in one of his reports, says:—This cess is similar to the "Raja Chithee" or "Vero" for permission to cut the crops on alienated lands, which, from the lands not having remained waste for many years, has become to be considered permanent impost.

13 ચીરડા .....Cheerḍa and Girās Sirpāv are identical. The origin of Cheerḍa was as follows:—When Girās dues were levied direct from the villagers, their collection was made on the behalf of the Garāshiyās, by their agents, or Seelots as they were named. These people had to be paid for their trouble and maintenance while employed on the duty of collecting the Girās. These payments were called

Cheerḍa. When Girās Haks were paid from public treasuries, the trouble of collection was done away with, and the payments to Seelots of Cheerḍa should also have ceased, as the duty for which they were granted was no longer demanded or performed. The discontinuance however of these payments appears to have been overlooked, and they have since grown into an established Hak.

1 ચુલા વેરો ....A hearth tax, or tax on Chulās or fire places for cooking.

2 ચોકીવેરો.....A tax collected to defray the cost of village watchmen.

3 ચંદાવેરો .....A charitable tax levied for the poor.

4 ચાંચ.....A native contrivance for raising water, consisting of a transverse bamboo beam with a pot attached to one end and a weight to the other, this beam works on perpendicular beams inserted in the earth. *See* "જેલા" Jeelā."

5 ચામડીયો .. The tanner or leather dresser of the village, and often one of the village establishment.

છ.

6 છપરબંદી વેરો ..A tax levied on Dheds for the expense of roofing Government Thāṇās.

7 છુટ ....,...Liberty; remissions.

જ.

8 જકાત પાછુ....Drawback.

9 જત .....A class of Musalmān. There are a few of them near Pātḍee and Veesamgām. The Jats are rather fine men; they wear the long trowsers fastened at the ankle, which is the ordinary dress of all classes in Jālāvār; they have a Kājee of their own, who officiates at all ceremonies.

10 જાગીર.....“A tenure common under the Mahomedan Government, in which the public “revenues of a given tract of land were made over to a servant of the State “together with the powers requisite to enable him to collect and appro- “priate such revenue, and administer the general government of the District. “The assignment was either conditional or unconditional: in the former “case some public service, as the levy and maintenance of troops or other “specified duty, was engaged for; the latter was left to the entire dīsposal of “the grantee. The assignment was either for a specified term, or, more usually, “for the life-time of the holder, lapsing, on his death, to the State, although “not unusually renewed to his heir, on payment of a Nazarāna, or fine, and “sometimes specified to be an hereditary assignment; without which “specification it was held to be a life tenure only. A Jāgeer was also liable to “forfeiture on failure of the performance of the conditions on which it was “granted, or on the holder's incurring the displeasure of the Emperor. On “the other hand, in the inability of the State to vindicate its rights, a Jāgeer “was sometimes converted into a perpetual and transferable estate, and the same “consequence has resulted from the recognition of sundry Jāgeers as heredi-

" tary by the British Government after the extinction of the Native Govern-
" ments by which they were originally granted,—so that they have now come
" to be considered as family properties, of which the holders could not be
" rightfully dispossessed, and to which their legal heirs succeed as a matter of
" course, without fine or Nazarāna, such having been silently dispensed with.
" This is particularly the case in the Maratha territories, in which, when first
" conquered, Jāgeer grants were found to be numerous, reducible to three
" classes: 1*st*, Those held by descendants of the original Ministers of the Rājās,
" as the Pratinidhi and the Pradhāns, prior to the usurpation of the Peshwa,
" but continued, in some instances, under his rule; 2*nd*, Those held by Mili-
" tary chiefs, on condition of service, some of whom have held their fiefs from the
" time of the Mohammadan monarchies; and 3*rd*, Those held under grants
" from the Peshwa, generally Brahmans or Marathas of low family: they were
" all allowed to retain their lands, on the principle of securing their services on
" a moderate scale, preserving the sovereignty of the British Government entire,
" and interference with the chiefs on extraordinary occasions only. With regard
" to the Jāgeer in general, the especial object and character of the grant was com-
" monly specified by the designation attached to it. *See* Bombay Regulation XVII.
" 1827, and Clause 38, Regulation VI. 1833. The term is also in use, though
" with some license, to designate temporary grants, allowances, or stipends, from
" the Government to individuals."—*Professor H. Wilson's Glossary, page* 224.

1 જાગિરદાર ....One who holds a જાગીર "Jāgeer."

2 જીનસવર ....A system of revenue managment under which the revenue was levied according to the description of crop sown. This system was highly objectionable from the great number of crops upon which different rates obtained, and also from there being a further assesssment on second or third crops taken from the land in the same year, all which occasioned a great deal of interference with the cultivator, and rendered him liable to the extortions of unprincipled subordinate revenue officers.

3 જીલું .....A mode of raising water from tanks and wells. There are two upright posts fastened in the ground, at the bottom and top of these there is placed a cross stick or beam. To the centre of the upper one is fixed a long pole—the pole being fastened loosely at its centre to the centre of the cross-stick,—at one end of this pole is fastened a heavy weight of stones, at the other end (the end above the water) is a long rope. To the lower cross-beam between the upright parts is fastened a kind of trough, one end of this is joined to the rope from the upper pole. A man stands in the water, and with the rope overbalances the pole, the trough descends into the water, the rope is gradually let go, when the weight of the stones at the other end of the pole overbalances the trough with the water, draws it up, and the water flows into a reservoir. Sometimes, as for example at the salt works at Gundhar in Broach, and at the Runn, the "Jeelū" is used in wells, in that case there is no trough, but to the rope, attached to the upper pole, a bucket or Madkā is suspended, this is lowered into the well, the weight of the stones at the other end of the pole brings it up full of water, and it is then drawn aside by another rope, and emptied into the reservoir. *See* "ચાંચ" "Chānch."

1 જીવાઈ .....Land held by the village watchmen in Tālūkdāree villages and in Government villages in the Ahmedabad Collectorate, and in some of the villages in the Kaira Collectorate. The Tālūkdārs granted Jeevāee lands to their servants and dependents for services performed to them personally. Jeevāee was also granted by the Tālūkdār to his relations and others immediately about him for their support and maintenance. If the Tālūkdār has more than one wife, he grants Jeevāee as a maintenance allowance.

2 જીવાઈદાર ....A holder of Jeevāee; a village watchman. This term is never applied to the higher holder of Jeevāee.

3 જોશીવેરો ....A tax levied for the benefit of Astrologers.

4 જાંગીઓ.....Short trowsers or drawers, coming sometimes just below the knee, and sometimes not so far.

5 જામીનવેરો ....A tax to defray the expense of purchasing security.

ઝ.

6 ઝડાઝાલનાર લોક.The signal men employed in holding the chains and flags in the survey measurements.

7 ઝોલીવેરો ....A tax collected on persons frequenting the Bājārs of the village for the purpose of selling vegetables, &c.

8 ઝાંપા.....The village gate.

9 ઝાંપાગીરાસ....A description of Girās or black mail, said to have its origin in the dread in which the Garāshiyās were held, that the villagers to propitiate them always presented them on arrival with a bag of money at the Jhānpā or entrance of the village.

10 ઝાંપવેરો.....A tax levied to defray the expenses of Mohosal sent to require security previous to permission being granted to cut the crops.

11 ઝાંપલીબંધ જામીન.A security entered into by one or more of the principal inhabitants of the village for the good conduct of the village. This security could be enforced in the event of a robbery or murder not being discovered, or the stolen property not being recovered. In some cases wealthy persons in one village would enter into security for another village.

ટ.

12 ટીપ ખરડો....A note book. A word generally used in the Customs Department.

13 ટુંડીઉ .....A disease which attacks and withers up the tobacco plant. A name among the villagers for cramps and for cholera.

14 ટોડાગીરાસ....*See* "Girās." ગીરાસ.

ડ.

1 ડુંડા .....An ear of corn—Bājaree, Javār, &c., but not of wheat. (*See* સુંખલા) "Sunkhlā."

2 ડાંગર .....Rice. This is one of the most valuable descriptions of produce, and is raised as one of the Khareef or monsoon crops. Dāngar is sown in ક્યારી "Kyāree" and black soil. To a Veeghā of land 10 to 12 cart loads of manure are used, and this is done annually where the intention is to raise also an after crop of barley or wheat, but only every second or third year where rice forms the sole crop, as in the "અકાશિઆ" "Akāshia" or lands not irrigated by artificial means. The seed is sown in the first place in small beds called "Darūvādee" of the richest soil, in the proportion of from 10 to 15 seers for each Veeghā intended to be cultivated; from these the plants are transplanted in July and August into the prepared beds, which have previously undergone three or four ploughings while in a flooded state. Abundance of water is required until the ear becomes apparent; and if the monsoon supply should not be plentiful, the deficiency must be made up from wells and tanks. The crop ripens in October, varying in quantity according to the nature of the season, viz. from 20 and 40 maunds to the Veeghā, but 28 maunds is a fair average crop for best land, 24 maunds for middling, and 20 maunds for inferior land. One maund of Dāngar yields about 28 seers of cleaned rice. There are six descriptions of rice:—

1 પંખાલી....."Pankhālee."
2 કમોદ....."Kamod."
3 અલાએચી....."Alāechee."
4 સુતરસાલ....."Sūtārsāl."
5 વાંકલો....."Vānklo."
6 સાઠી. વરી....."Sāṭhee or Varee."

Of these the Alāechee and Sūtarsāl are the most common.

3 ડાંડો .....A handle; a shaft; pole; the beam of a pair of scales; the column of a light-house, and commonly used for the lighthouse.

4 ડોલીયું .....The oil made from the મહુડા "Mahūḍā berry. This is used largely in the manufacture of country soap.

ઢ.

5 ઢગલી .....Small heaps of anything; small heaps of salt. As soon as the evaporation of the salt water is complete, and the salt is ready to be removed from the evaporating pans, it is taken out and placed to dry in small heaps alongside the pans. These heaps are called ઢગલી "Dhaglee," and as soon as the salt is dry it is removed from these and collected in the large heaps or રાસ "*Ras.*" *q.v.*

6 ઢાલ ....The process by which the produce of the extensive Chāseeā wheat lands in the western parts of the Dholka Purgunnah is estimated. Three (3) Chās or furrows are supposed to form one Oliyā or Division, 50 Oliyā or 150 Chās are supposed to form one Vāḍh or field. A Chās is selected at random, and the grain along it carefully cut, thrashed out and weighed in the presence of all

parties concerned; the like operation is performed on every twentieth Chās to the end of the Vādh, and from these data the total produce is computed. The number of men employed on the process is calculated to be two (2) to count the furrows, two (2) to mark them, one (1) to write down an account of them, twenty-three (23) to bind and collect them, one (1) to weigh the grain, two (2) to calculate the produce, and five (5) sepoys to superintend, making in all fifty-six (56) persons, rendering the work a source of great expense and trouble to the villagers.

1 ઢોરનો ચોવાડો ..A pound for cattle.

2 ઢોરનો ડબ્બો ..A pound for stray cattle.

3 ઢોરનુ ડુવણુ....A pound for stray cattle.

4 ઢેકુડી .....A contrivance for drawing water from the bed of rivers or Nalās to irrigate fields upon the bank. The common apparatus of a well, viz. two cross beams, with a small wheel in the centre, is fixed on the top of the bank, and an inclined walk for the bullocks formed in front, and the water is drawn up by a leather bag or *Kos*, *q. v.*, in the same manner as at a common well. For the construction of "Dhekūdee" it is necessary that the bank should be perpendicular, and the stream of water immediately underneath. When the stream is apt to dry up, a hole is occasionally dug, in order to retain the water a longer time.

5 ઢેકુડ્યાત.....Land irrigated by the use of Dhekūdees from rivers. *See* ઢેકુડી "Dhekūdee."

ત.

6 તગાવી .....An advance of money made by Government to poor cultivators for the purchase of seeds, bullocks, and agricultural implements, to be repaid with interest from the period of the harvest. These advances are entered in the Tagāvee book, and the cultivator has to give security. The party receiving the advance enters into an agreement to repay the money in certain fixed instalments. Government have now dropped the practice of giving Tagāvee advances.

7 તજવીજદાર ....Are hereditary Officers similar to Desāees, Ameen Patels, &c. They are employed in the Districts in examining the cultivation returns, the Ryot's receipts book, selling fruit and dead trees, and making estimates, &c. These men will now, under the Watan Summary Settlement, be employed as ordinary Revenue Carcoons.

8 તપામણી ....The small tank or reservoir at the salt works into which the salt water is let in from the larger tank or reservoir. The salt water is left here to evaporate and get strong previous to being let into the regular evaporating pans.

9 તરફેન .....Both sides, *i. e.* both the complainant and defendant. Ex. તરફેનને સાંભલવું. To hear both sides.

10 તરી જકાત....Sea Customs.

11 તલપદ .....The Government share in certain villages, as opposed to the Wānto or alienated portion. *See* વાંટો. Portions of the Talpad land have at times been alienated, and are now held under different denominations, such as તલપદ પસાયતા, &c.

12 તલપદ ઘરેણીયું. .Talpad lands alienated by mortgage.

1 તલપદ નકરૂ. . . . Alienated rent-free Talpad lands.

2 તલપદ ચાકરીવું . Alienated Talpad service lands.

3 તલપદ પસાઅેતુ .Talpad lands alienated by gift.

4 તલપદ વેચાણવું .Talpad lands alienated by sale.

5 તલાટી . . . . . The Village Accountant. An officer appointed by Government, whose duty it is to keep the village accounts, to superintend the internal economy of the village collections, and conduct the minor details of the revenue duties. Before any person can be appointed a Talatee, he must pass an examination before the Collector or Assistant Collector. These examinations are held periodically every two years, and before any person can be appointed a Carkoon on a District or Hūzūr establishment he must have served as Talatee.

6 તલાવ . . . . . A tank. This word is at the salt works applied to the large reservoir, and which is filled with salt water at high tides. It is afterwards drawn off from this into the smaller reservoirs called તપામણી "Tapāmanee."

7 તલાવ ધરમ . . A fee levied for the purpose of constructing and repairing the tanks from each vessel that anchors in certain Ports in the Gulf of Cambay. This fee is paid at the Ports of Tankaria and Gogo. It is only vessels taking water from the tanks that are bound to pay; the fee at both Gogo and Tankaria amounts to four annas, and is levied by the Municipality at Gogo and by the Customs Authorities at Tankaria. The fee originated in there being a scarcity of sweet water for the supply of the shipping. The merchants agreed that if Government would dig a tank, a fee of four annas for each vessel taking water should be paid to keep up and repair the tank.

8 તાળકલમ . . . . A post-script; a paragraph added at the end of a letter.

9 તાલુક. . . . . Connexion.

10 તાલુકદાર. . . . . A land holder; the proprietor or holder of a Tālūka village. They shared the revenues with Government. At first they received 20 per cent. in 1821, this was increased to 30 per cent., and now they receive 50 per cent. or one-half share.

11 તાલુકો . . . . . A district; a dependency; a sub-division of a Province or of a Zilla; a Purgannah; jurisdiction; authority; an estate, applied to a tract of proprietary land, usually smaller than that belonging to a Thakor, although sometimes including several villages.

12 તાલુકદારી ગામ. . *See* તાલુક "Tālūk" and તાલુકો "Tālūko." Villages held on a perpetual and hereditary lease, the holders of which are entitled to a certain percentage on the Government revenue, so long as they regularly discharge the payments and perform the services required of them as to the internal management of their villages and the collections. But if the Government be dissatisfied with the Tālūkdār, it can attach the village, making all the collections through the agency of its own officers, and handing over to the Tālūkdār the portion which is his right. The Tālūkdāree villages are situated chiefly in the Ahmedabad Collectorate, and are held by Rajpūts, Kolees and Musalmān Kusbātees.

13 તીલાટ . . . . . The eldest son or heir, of a Tālūkdār or Chieftain.

1 તેહેસીલ .....The revenue collections; collection.
2 તોલંપ્પડી ....The weigh book; the book in which weighments are registered.
3 તોલાટ .....One who weighs; a weigher; the Carkoon who weighs the salt at the salt works.
4 તોલો.....A weight of one Rupee,—equals 180 grains Troy.

થ.

5 થેક .....A fine kind of grass growing on salt wastes, the roots are ground and used as flour.
6 થોપડી .....A flat wooden tool. It is 10 inches long, $6\frac{1}{2}$ inches in breath, and $2\frac{1}{2}$ inches thick. It is used at the salt works like a bricklayer's trowel in smoothing salt when piled up in heaps, with the view of compressing it, as also of giving the mass a conical shape.

દ.

7 દરોગા .....The head man of an office; Superintendent; Inspector; Overseer; the Preventive Inspector at the salt works.
8 દરવાડીયું.....Small seed beds of the richest soil, in which rice, tobacco, and other plants are first sown, and are afterwards transplanted to the fields prepared for them.
9 દલાલી .....A tax on brokers; a small duty formerly taken from brokers or traders who paid Government an annual sum for the monopoly.
10 દાડીઆ.....An allowance of grain returned to the cultivator to cover the expense and labour of cultivation and cost of seed.
11 દાતરડુ .....A sickle.
12 દુપટો .....A roll of cloth thrown or worn over the shoulders.
13 દુબલો .....A caste or tribe of Bheels in the inland districts of Surat and Broach. These men are generally the village વરતણીઆ "Vartaṇiā" or watchmen.
14 દેવસ્થાંન ....A temple. Cash allowances held for the maintenance of religious institutions, this hak is universal throughout the Presidency.
15 દેસાઈ .....The chief hereditary revenue officers in a District. These officers hold a considerable extent of alienated land termed service land and also cash allowances. Formerly they superintended the management of the revenue of the district, and were officers kept as a sort of check upon the Mamlatdārs. Under our rule they are employed in the same way as Tajveejdārs, having a certain number of villages allotted to them; in these they have to examine the cultivation returns, the Ryots' receipt books, and have generally to sell all fruit and dead trees, &c., and make investigation and reports regarding disputes. These men, under the Waṭan Summary Settlement, will be employed in the same manner as Stipendiary Carkoons.
16 દોમ્મેમ .....*See* અવલ "Aval."
17 દાંડા.....A wooden roller made of teak. It is 13 inches long and 2 inches in diameter. It is used at the salt works in striking salt to a level in the wooden measure called ફરા "Pharā."

ધ.

1 ધરૂ .....A perquisite or allowance of grain made to the Vāneeā, who, under the Bhāgbaṭāee system, weighs out the grain at the division of produce. He has only one weight of 5 seers. He first weighs out 5 seers of grain, and then places the 5 seer weight on the same side of the scale as the grain, and thus weighs out all the grain, 10 seers at a time; when the weighment is completed, the Vāneeā keeps the 5 seers first weighed out as his perquisite.

2 ધરમાદા.....Cash allowances that have been granted and are held for charitable purposes.

3 ધારાલા .....Those castes who habitually wears arms, generally Kolees and Pagees, sometimes Rajpūts and Sipāees.

4 ધારાલાપેરો ...." Dhārālā are those castes who habitually wear arms, and this cess is said to be for permission to wear them. In most villages these castes are Kolees and Pagees, and but in some Rajpūts and Sipāees also. The amount of the cess on each person is supposed to be determined by his 'Wabo' or circumstances, but it has in fact now remained unaltered for many years. Some of the payers of this cess have alienated lands, some only Government land, and some have no lands at all. If a man who pays this cess goes away, or dies without direct heirs, any person who may succeed to his alienated lands has to pay the cess; if he has no alienated lands it is struck off. In some villages all persons belonging to 'Dhārālā' castes have to pay this cess, in others only particular persons, usually the old village 'Dhārālās,' and in some a 'Dhārālā' who comes to live in the village is not asked to pay till he has resided three years, when the amount is settled according to his apparent circumstances."—*Mr. Pedder's Report, No.* 3, *dated* 11*th April* 1863.

5 ધુણી .....The fire made in the fields, in the ashes of which unripe ears of grain are placed and roasted.

6 ધાન.....The " Dhān" or corn crop is composed of Bājaree, Kodrā, Dāngar, Bāvṭā, Banṭee and Javār. The term " Dhān" is given to this the main crop, in opposition to the Kaṭhal or pulse crop, which is often sown in the same ground and at the same time as the " Dhān.

ન.

7 નકરૂ .....Free. Applied to land held free of any payment to Government. Sometimes the holder of Nakrū land has only a right to a share of the produce, Government having the right to the remaining share.

8 નરવા.....The Narvā is one of the most important tenures in Gujarāt, and it is necessary that every officer serving in that Province should be well acquainted with this tenure. Captain Cruickshank, Superintending Survey, Gujarāt, in paragraphs 27 and 28 of his Report, dated 10th October 1827, writes:—

"27. The lands of Narvā villages are divided into certain large divisions (from 2 to 7), called Bhāgs or Pāṭees; and these are sub-divided into smaller parcels (from 10 to 200), called Rupees, Annas, Paghrees, or Pāns; and these

again into fractional parts. The superior Bhāgdārs, or holders of shares, are collectively responsible for all demands of public revenue; and the inferior Bhāgdārs are collectively responsible for that portion of the revenue which is assigned to their Bhāgs. The shares or divisions, both major and minor, are sometimes of equal amount, and sometimes of unequal, but always in a known and recognised proportion, so that the revenue due by the whole village may be exactly apportioned among them. It seldom happens that the whole of the lands is included in the Narvā division: there is always a large quantity of what is termed Majmūn land, the signification of the word Majmūn being the direct contrary to Narvā, that is all land not Narvā is necessarily Majmūn. This land is, sometimes, divided in equal proportions among the Narvādārs, who are thereby rendered responsible for it, and at other times it is let out yearly to any cultivator that will take it, by the Talāṭee of the village. It is also generaly found that many of the shares, through the emigration, bankruptcy, or death without heirs of the shareholders, have lapsed and fallen in. For these, according to the true spirit of the Narvā system, the remaining Bhāgdārs are responsible; but in the present impaired state of the Narvās they are not always made so, the lapsed shares being occasionally leased out in conjunction with the Majmūn, and brought to account separately from the Narvā. The Phālā or quota to be paid by each share is either fixed or varying: when it is fixed, the rents of the Majmūn lands, or of the broken shares, constitute the fluctuating part of the revenue; when it varies, the whole revenue of the village being settled, the collections are first made from the Majmūn lands, from the alienated lands, the Verās, and from every source except the Narvā, and placed to account; after which the remaining balance is divided in equal proportions among the shares. The Narvā is considered strictly as property: it is saleable from one person to another, and inherited, subject to all the rules and customs by which the inheritance of any other kind of property is guided. Sons inherit equally, and hence the almost incredible sub-divisions of the Narvā, but the holder of the minutest portion claims all the privileges of a Pāṭeedār, and takes his place in the village concerns before all other ordinary members of the community. The alienated Narvā lands are those which the proprietors have sold on their own responsibility quite independent of the Government, to which they still continue answerable for the full original rent. But if Bhāgs be broken up, it generally happens that the holders of such lands have held them for so long a period as to render a recognition of their claims necessary. Much land held in this manner has been resumed, burthened only with a Sānth, or annuity, to the former holders; and this Sānth, if the Bhāgs be again restored, must be paid by the Bhāgdār within whose lot the lands saddled with it happen to be; and this is what is termed Narvā Sānthelee land. The Gabhān, or village site, is sometimes divided among the Narvās, and sometimes not."

"28. Under the Narvā system the Government is supposed to have nothing to do directly with the land: it makes its demand in money, which is divided among the village community, and made good; and, beyond an examination of the general state of the cultivation, Government has no right to interfere in any way

with the division of the land among the cultivators, or to inquire how much or how little land is held by each individual. This is essentially and entirely the province of the village community. It is thus that divisions of the Narvā are almost invariably made in rupees, and the component parts of a rupee, and not in Veeghās, or the component parts of a Veeghā, or in any other measure of land. It is natural that the original holders of the Narvā—those who first divided the responsibility of the public revenue among them—should reserve to themselves and posterity certain privileges, rights of precedence, and so forth, in all village concerns, above all future or chance comers, just as free men of a corporation have rights over other inhabitants of the same ward or town; and from this doubtless arises the broadly drawn distinction between Pāteedārs (or sharers) and ordinary Kuṇbees."

Mr. Pedder, the present Survey Settlement Officer in Gujarāt, has studied this subject very closely, and in 1862 prepared a most clear and elaborate report on the Narvā tenure. Mr. Pedder's Report is of such value and importance, that I have deemed it necessary to quote considerable portions of it.

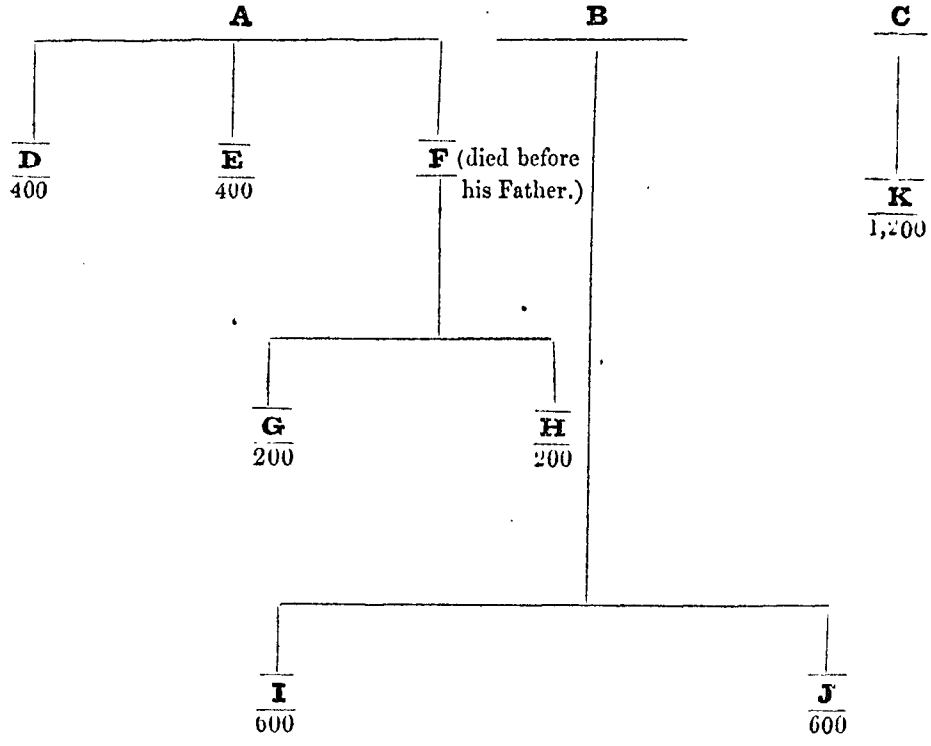
"7. Little is known of the early history of Gujarāt, but it would seem that the Daskeroees, the Charotar or western portion of Khaira, the Pargunnas of Broach and the Athāvishee instead of being divided among its feudal vassals were retained as the crown lands of the great Rajpūt sovereignty of Anhilwārrā, and the revenues paid by the village communities to the State through Collectors called Muntrees."

"8. In these districts the usual form of the village community was the second or democratic one. Each village was originally founded by a family, or association of families, of the cultivating castes—Rajpūts, Kuṇbees, Vohorās, or Bhātelas, all apparently belonging to kindred tribes. These people, with their servants and 'Hālis,' fixed the village site, dug the well and tank, planted the groves, built the village temple, and thus exercised rights of possession. They then induced artisans to settle in their village, who were the servants of the community, and to whom they gave houses, bits of land rent-free, grain-cesses, &c. Other cultivators, mostly of inferior castes, were in process of time attracted to the village, and the proprietary body permitted them to cultivate such land as they did not want themselves, but gave them no proprietary rights."

"9. At first the proprietary body probably held the land absolutely in common, agreeing at the beginning of each season what lands each member should cultivate, the remainder being left for the non-proprietors to choose from. But when the proprietors became numerous enough to occupy most of the more valuable land, an actual division naturally ensued. The principle upon which this division was made was the following:—A certain portion of the lands, usually the least valuable, was generally set aside to be still held in common, as common pasturage, Waṭans of village servants, and to be let to non-proprietary cultivators on behalf of the community. This was called Gām Bhāg or Majmun. The remainder of the lands was primarily divided into estates (called Moṭa Bhāgs, Pāṭees, Pāns, &c.) according to the original families who founded the village or their main branches. Each of these estates was then sub-

divided among the members of each family strictly in accordance with the rule of inheritance, allowance being sometimes made in quantity for the inferior fertility of some shares."

"10. *Example.* A village containing 5,000 Veeghās is jointly founded by three men A, B, and C. After some generations a division takes place, 1,400 Veeghās being set aside as Majmun. The original families have branched out as below:—



In this case the primary division would probably be into seven unequal Moṭa Bhāgs or estates. There being 3,600 Veeghās to be divided, 1,200 would be apportioned to each of the original families, the shares of A and B being again divided into estates according to their sons."

"11. It did not necessarily follow that the whole of the lands included in each estate were divided among the members of that family. They sometimes kept a portion of it in common, not for the whole village community, but for the family which owned the estate. The village site was usually, but not always, divided in the same way as the lands."

"12. All the sub-sharers who had equal rights were called Pāṭidārs, and individually addressed by the title of Paṭel. But at the head of each state was a man called Musksh Bhāgdār, or Matādār (from Mattu, a signature), generally the head of that family, but apparently sometimes elected by the members. These persons jointly managed the common lands of the village, and individually the common lands, if any, of his own Moṭā Bhāg; they jointly acted as managers of all village affairs, and as representatives of the village in all dealings with the Government, or with other villages, and they received as remuneration for their services the free lands or grain and money-cesses which formed the Matādār's or Paṭel's Waṭan."

"13. Strangers were sometimes admitted to proprietary rights either in a body, in which case a new estate was formed for them out of the common lands, or individually by taking up a lapsed share, or by purchase or marriage. Each shareholder had an absolute property in his own share of land, except that he might not sell it outright to a stranger without the consent of the community If this consent was given, the purchaser became a proprietor, and the original owner had no further claim on the land. But if a share was left, its owner having left the village, and another sharer or stranger cultivated it, or if the owner sold or mortgaged it to another sharer, he might reclaim it after almost any number of years by paying compensation awarded by a Panch."

"14. In a village community of the kind above described, the non-proprietary cultivators were usually of two kinds—mere tenants-at-will, and those who had acquired some sort of right to their lands. The latter class were mostly those who cultivated the common lands. As the proprietors did not want these lands themselves, and as it was an object to them to get them cultivated, the tenants were naturally undisturbed in their possession; and since custom, in India especially, is always tending to become right, they gradually acquired a customary title to the possession of their holdings, greatly strengthened when they had permanently improved them. Those persons who cultivated the lands of particular proprietors were mostly mere tenants-at-will. If a proprietor could not cultivate himself all his lands, he usually tried to get some stranger to settle in the village and rent it from him. To this person he gave a site for a house in his share of the village site, and was considered to have a right to the tenant's services. If the latter rented other lands, he paid a cess to the original landlord in acknowledgment of this right, which is still known in Khedā under the name of 'Betheli-Vero.'

"17. It remains to show the effect of the different revenue systems of successive Governments upon these communities. The original system was doubtless that of Bhāgbataee, or division of produce, probably, in the case of the more perfect communities, very early modified to the "Kaltar" system, by which the Government share of grain was annually estimated and levied in money from the heads of the community. This was the system which we found actually in operation in Broach at the commencement of our rule (*vide* Minute by Honorable M. Elphinstone, Selections, Vol. III. page 661), according to which the Tajveejdār, while the crops were standing, fixed by estimate the Jammā to be paid by the village that year. The Matādārs then collected the value of the Government share of his crops from each non-proprietary cultivator, and the balance was paid by each Bhāgdār in proportion to his share. Besides the Government share of grain the proprietors seem to have received from their tenants certain cesses (Verās) and labour rents (Veṭh), traces of which may still be found in the Narvā villages of Khaira."

"18. This system was changed by Akbar, whose wisdom saw the strength his Government would derive from a fixed money revenue.

"19. The Mogul rule was succeeded by that of the Marathas, who, whatever may have been their merits in their own country, were in Gujarāt mere plunderers. Their system was the ruinous one of farming out districts to speculators, who, in their turn farmed out single villages to other persons

often unconnected with the village, but who were sometimes the Patels or some influential cultivator. As the object of each farmer was simply to make as much money as he could during the few years of his lease, the villages were ruinously rack-rented. The 'Udhad Jamā' of the village of Kubadthal, for example, was raised in about forty years from Rs. 700 to Rs. 5,250, besides Todāgrās. This farming system was the test of the communities, and created the Narvā and Bhāgvār tenures under report, in the following manner:

"20. In many villages, especially those in which the non-proprietary cultivators were numerous, the communities sooner or later broke down under the pressure. Every cultivator, proprietary or not, had to pay to the uttermost of his power, first, the old assessment of his lands, and then a variety of cesses and other extortionate imposts, and thus any real distinction between the two classes disappeared. Many villages were deserted and never re-occupied by their original owners, and in many others the farmers altogether usurped the rights of the original proprietors. This was especially the case in the Surat Athāvishee, where the powerful Desāee families contrived almost every where to oust the old Patels, and to divide Pargannās and villages among themselves as their property.

"21. But in many villages, especially in Broach and Khaira, the proprietary body succeeded in retaining the management of their villages, and in order to meet the new demands, founded neither on a definite share of the produce nor on a fixed assessment of the land, but only regulated by the ability of the ryots to pay, they invented the Narvā or Bhāgwāree system, which was simply this; the joint responsibility for the payment of the Government demands was divided in the same manner as the lands of the community had originally been, and each proprietor was held answerable for a share of the revenue proportionate to his share of the proprietary right, the members of each family holding a separate estate, being, in the first instance, responsible for each other, and finally the whole coparcenary being jointly answerable for the entire amount being paid."

"22. I beg to refer as an example to my 10th paragraph. In this case the division of responsibility would probably be into 36 annas, each anna representing 100 Veeghās of the land held in severalty. Of the seven different estates or Mota Bhāgs, that of C would be rated at 12 annas, that of D at 4, and that of I at 6."

"23. Now, suppose that in any year the Kūmāvisdār fixed the Jamābandee of the village at Rs. 9,000, the Matādārs would then first collect the rent of the common lands, the Salāmi of alienated lands, produce of fruit-trees, and other manorial rights, all of which profits were called 'Majmun' or 'Gām Bhāgni Upaj,' and devote them first to paying the Jamābandee, say that these amounted to Rs. 1,800. They would then fix a rate (Phālvanee) on the proprietary body of Rs. 200 per anna, which ($200 \times 36 = 7,200$) would make up the balance. An anna sharer would pay Rs. 200, a one-fourth anna sharer Rs. 50, and so on."

"24. But suppose that the descendants of C had not been able to divide the whole of that estate among themselves but only 900 Veeghās, leaving 300 Veeghās as land common to the members of their family only. In this estate

then 1 anna would represent not 100 Veeghās but 75, they have, however, to make up 12 annās of the assessment, or Rs. 2,400. The Matādār of that estate would do precisely as was done for the whole village: he would first collect the rent of the common land, say Rs. 600, and then fix a new rate of 150 per anna on the proprietors ($150 \times 12 = 1,800 + 600 = 2,400$)."

"25. In this instance I assume that the lands were still divided according to the rule of inheritance, but in many villages it was not so. By sale, or owing to the inability to cultivate of some proprietors, some members of the community were in possession of more land than they had inherited, and some of less. In these cases in some villages the lands were redistributed when the Narvā was founded, but more commonly the shares in the Narvā were adapted to the existing proprietary rights in the land."

"26. Such was the constitution of Narvā and Bhāgwāree villages when we obtained the province, and such is it still in a few villages of Khaira. But within a few years of the beginning of our rule most villages were made "Kachā," *i. e.* taken under the direct management of the Collector and administered Rāiyetwār. Talāṭees were sent to the villages, the management of the common or Majmūn lands was taken out of the hands of the Matādārs, and the occupants of these were considered tenants of Government, not of the Narvādārs. A lump assessment was fixed upon the Narvā or Bhāgwāree lands, and the joint responsibility of the coparcenary kept up. But the Jamābandee was not collected in a lump through the Matādārs, but by the Talāṭee from each sharer individually, the Talaṭee calculating the amount of his Khātā by a 'Phālvanee' on his share according to the lump assessment fixed by the Collector."

"28. Here seems to be the place to examine one or two erroneous ideas prevalent regarding the tenures under report:—

"1*st.*—Most revenue officers, European and Native, seem to believe that Narvādārs and Bhāgdārs are the descendants of some one person who at some remote period farmed the Government revenues of the village; that this person's descendants divided the lease among them; that they are not necessarily owners of the land, but merely receive in return for collecting it from the cultivators a certain portion of the revenue. Some officers, drawing (I know not why, for none such exists) a distinction between Bhāgwāree and Narvā villages, seem to speak of Bhāgdārs as hereditary lease-holders, 'usually the Paṭels.' Nothing can be more unfounded than this belief. I have shown, I hope, that the Narvādars and Bhāgdārs are merely the old proprietary cultivators, and the system only a mode of sharing the Government demands. They never received, or claimed to receive, any portion of what in native revenue language is called the "Rāj Bhāg" of the produce, but only the "Kheḍā Bhāg." If this point seems doubtful, let me refer to paragraph 17, where I have shown that at the commencement of our rule in Broach the Bhāgdārs paid the revenue by "Kaltar Battāi."

"2*nd.*—Connected with error is the common belief that Government lose by the system. Nothing can be more untrue. In Broach all Bhāgwaree lands are assessed at precisely the same Veeghotee as Majmūn lands,

but the Bhāgdār must pay the whole assessment whether any of the lands are waste or not. In Khaira the assessment of Narvādāree lands is notoriously much higher than that of Majmūn lands."

"*4th.*—Lastly, it is thought that the principal or Mūksh sharers levy what rates they please from the sub-sharers. No one who ever examined the books of a Narvā or Bhāgwaree village could make this mistake. What the privileges of the heads of the village really are is explained in this report.

"29. The number of villages held on the tenures under report is as follows:—

In Ahmedabad.....	1	
Khaira	90	
Broach 244		
Surat	12	(the number in Surat is not certain.)
	347	

Varieties of custom prevail in almost all these villages. Although the principle is the same in all, yet almost every village has its own peculiarities. I may, however, here explain a few of the leading distinctions:—

"*1st.*—In Narvādaree villages (almost confined to Khaira) the lands have never been assessed by a Veeghotee. The assessment was fixed in a lump by the Collector, and has in most villages remained unaltered for many years."

"In Bhāgwāree villages the lands were assessed at Veeghotee rates at the same time as other villages of the district, and their total Veeghotee assessment forms the lump assessment of the village."

"Aḍdh Bhāgwāree villages are exactly like Bhāgwāree, except that the 'Phālvanee' is not made upon arbitrary symbols such as Annas or Pāns, but on the Veeghās."

"Regarding Hunḍābandee villages, as a few in Surat are called, there exists a difference of opinion, it being generally thought that in them there is no joint responsibility. This opinion seems to be founded on a passage in the Honorable M. Elphinstone's Minute on Surat (Selections Vol. III., page 698), that 'in some Pergunnas the Hunḍā tenure is originally formed by the division of a village in the same manner as is usual among Bhāgdars, but there is no mutual responsibility, and the division once formed, the sharers hold exactly on the terms of Khātādārs.' In a few Surat villages called Hunḍā-bandee, however, the assessment is made in the lump, and divided by a 'Phālvanee,' exactly as in Narvā villages, and the joint responsibility is still strictly enforced. I think Mr. Elphinstone did not refer to these villages, but to those others where the hereditary shares of the proprietors were separately assessed on the Hunḍā or Khātābandee system."

"*2nd.*—A more essential difference than that between the names is that which 'rests on the degree of separation between the several properties' comprised in a coparcenary. In the directions to Settlement Officers in the North-Western Provinces, tenures are described as of three kinds, according to this distinction :—

"1*st*.—Zameendāree tenures are those in which the land is held and managed in common. The rents paid by the cultivators, whether themselves proprietors or not, are thrown into a common stock, and after deduction of expenses the balance is divided among the proprietors according to a fixed law."

"The only instance of this tenure which, as far as I am aware, exists in Gujarāt, is to be found in the village of Veersud, Pergunna Borsad. Unfortunately I have not been able to make personal inquiries from the people of this village, but I understand the management to be this, the lands are divided into a certain number of estates, but the proprietors of each estate hold in common. The whole rents are divided among them by a law based on the rule of inheritance, and each sharer pays his contribution to the lump assessment of the village according to the same law."

"I.—Imperfect Pāṭidāree tenures are those in which part of the land is held in common and part in severalty, the profits from the common land being first appropriated to payment of the Government revenue, and the deficiency made up according to a rate on the several holdings. This tenure still exists in a few villages."

"II.—Pāṭidāree tenures are those in which all the lands are held in severalty by different proprietors, each person managing his own lands, and paying his fixed share of revenue, the whole being jointly responsible if one sharer cannot fulfil his engagements."

"2*nd*.—This is exactly the ordinary Narvā and Bhāgwāree tenure. In most villages, however, the proprietors have kept a small portion of land called Bhāg Majmūn in common, the profits of which are applied to defray certain village expenses."

"3*rd*.—A distinction may also be drawn according to the nature of the joint responsibility. The usual rule is that if one sharer cannot pay his portion of the assessment, his land must be offered to his nearest kinsmen. If they refuse to take it up, it lapses to the headman of that estate; if he breaks, the whole coparcenary becomes responsible, paying his arrears by a 'Phālvanee' on each share. But in some villages all the proprietors in each estate are immediately responsible for a defaulter, and in a few distinct estates (Mota Bhāgs) are not mutually responsible at all. If one breaks it must be taken under the direct management of the Collector, and its share of revenue deducted from the entire Jamā."

"4*th*.—In some villages the lands are still divided according to the rule of inheritance. In others both land and shares have frequently changed hands, and in some the land has been transferred without the shares being rectified."

By Act V. of 1862 no decree of a Civil Court can break up an entire Narvā or Bhāg or a recognised sub-division of a Narvā or Bhāg.

1 નરવાદાર..... Holders of land under the Narvā system. *See* નરવા. "Narvā."

2 નાકા..... A Customs or Preventive Post; a corner of a road; a place where several roads cross.

3 નાકાદાર..... The Customs or other Officer in charge of a Customs or Preventive Station.

1 નાઢોદા .....The Nāḍodās are half caste Rajpūts, the descendants, as they suppose themselves, of the extensive establishment of slaves in the household and court of Sadrāt Jey Singh, king of Puttun. They are all cultivators. They derive their name from Nāḍ, the yoke of a bullock, but they have at the same time something of the spirit of their Rajpūt ancestors. They feed and dress exactly as Rajpūts, and they have often the fine features of the Rajpūt countenance. But they are much looked down upon by the pure Rajpūts. They intermarry entirely among themselves. Their names are the same as those of the Rajpūts, and the distinction of the "Arak" or tribe is also retained; but they never take the "jee" after their names, as the Rajpūts invariably do.

2 નીઓલા.....A wooden scraper,—the blade 25 inches long, 12 inches broad, and $1\frac{1}{4}$ thick. This is attached to a solid bamboo stick or handle about 10 feet 9 inches long. It is used at the salt works in scraping the salt from the beds and laying it on the ridges to drain.

3 નીચાણ .....Low lands in villages, generally it is the Bhāṭhā villages alone which exhibit the distinction of the two terms નીચાણ "Neechāṇ" and ઉપલાણ "ūplāṇ."

પ.

4 પઈડા વેરો ....A cess or fee levied upon each પઈડા "Peiḍa" or wheel used where irrigated produce is raised, either in Government or alienated lands, by water from alienated wells or from "Dhekūḍees" in the river situated in alienated lands.

5 પછીત .....The rear wall of a building.

6 પટકા .....A sash about 12 feet long, it is sometimes put round the waist, but more generally round the head.

7 પટેલ સિરપાવ ..*See.* "Ēenam Sirpāv" ઇનામ સિરપાવ.

8 પધરામણ .....A visit of a "Māhārāj." A sort of charitable allowance levied by Bhrāmaṇs and others in Mandwee from the village expense funds, as well as on marriages among certain classes of people.

9 પરગામ સવાદીયું .A cess paid in addition to the regular "Veeghotee" on Government lands, or "Salāmee" on alienated lands. This cess was paid by any person who lived in one village and cultivated either Government or alienated land in another village. The object of the cess was to prevent any person deserting the inferior land of his own village with the view of cultivating the superior land in another. The man who thus cultivated had to pay the rate in the village in which he cultivated, and in addition to this the "Pargām Ṣvādiyū" in his own village. This practice led to the introduction of the tenure called ઉસરી Usree (*q. v.*), as the inhabitants of villages with uncultivated land were often glad to induce the inhabitants of neighbouring villages to cultivate their waste lands.

10 પરભારી બાબતી } Irregular unauthorised "Haks" levied direct from the people of the village and
11 પરભારો હક .. } district hereditary officers.

12 પરપેઠ .....A third (Bill) of Exchange.

13 પરવાનો .....A Permit; a Pass Note.

1 પરબ.....A place where drinking water is kept on the road-side for passengers.

2 પરબીઅેણ .. } The person who attends to supply and take care of the water at a પરબ "Parab."
3 પરબીઓ .. } This person is generally paid by the villagers out of charity; passers-by also, if they can afford it, give something, and in some few places the person is paid by Government out of the "Gām Sādar Kharach." All castes can receive water, but there are different lotas for the different castes.

4 પરોણો.....A gode; a stick with a nail at the end, or with thongs, used for driving bullocks; a guest.

5 પરસાલ .....A vestibule; hall.

6 પસઅેતુ ઉધડ } Pasaetū land paying a fixed "quit rent" upon the whole of the land held.
સલામી ... }

7 પસઅેતુ નકરૂ ..Pasaetū land held "rent free."

8 પસાઅેતુ. ....Lands held—1*st.* For the maintenance and support of religious institutions; 2*nd.* As charities for the support of the incumbent, and other charitable purposes; 3*rd.* For service by the district and village officers and by the village establishment, such as Kūmbhārs, &c.

9 પાગડી .....A wooden ladder made of very light wood. It is 12 feet long, 1 foot broad, and 6 inches thick, the steps which form the ladder are mere notches cut into the wood. It is used at the salt works to enable the manufacturers when piling up large heaps of salt, to get to the top with basket loads of salt on their heads.

10 પાધડીવેરો ....A tax on male children attaining the age of puberty.

11 પાધડી સિરપાવ..*See* "Eenām Sirpāv" ઈનામ સીરપાવ, page 4, No. 11.

12 પાટા .....A brine-pit; the evaporating pan; the pan made of smoothed mud well beaten down, into which salt water is placed at the salt works to evaporate. The evaporation is complete in about fifteen days.

13 પાટીદાર.....The "Pāṭeedārs" form a distinct class of the Kūṇbee community, but Rājpūts Bhāṭhelās, Vohrās, even Talabdā Kolees when belonging to families which once had proprietary rights are also called Pāṭeedārs. The distinction between the Pāṭeedār and the Kuṇbee is greater than may at first sight be supposed. The Pāṭeedār will not give his daughter in marriage to an ordinary Kuṇbee, and will only receive a daughter of that class in consideration of a handsome dowry; indeed, he loses character by the connection, and is therefore avoided by all who pride themselves on pure descent. The Pāṭeedārs are very tenacious of their rights, and argue the propriety of the Kuṇbees being kept in subjection to them, as one link in the chain of society below themselves. They do not admit that they can ever become incorporated with them, excepting in the case of new villages, where Kuṇbees being made Matādārs, and answerable to the Government for the revenue, may in time attain the footing of Pāṭeedārs. The origin of this distinction must be placed at some very remote era. The Pāṭeedārs appear to be the descendants of the original heads of villages, or of those who first agreed to stand responsible for the revenue to Government, while the Kuṇbees must be considered as after comers, who were admitted merely on the footing of cultivators or sub-tenants subservient to the others. (*See* Narvā.) Mr. H. Pottinger, in his answers to Mr. Chaplain's queries says:—"It is a common observation that a person in a palanquin will go (to be married) to the house of a Meerāsdār who has not a seer of grain, and pass by

that of an Oopree rolling in wealth. This is literally true at this time of Pāṭeedārs in Gujarāt, and as all differences of class in India tend to become differences of caste, the Pāṭeedār Kūṇbees of some villages now refuse not only to intermarry but even to eat with non-proprietary Kūṇbees of the same sub-division of the caste as themselves, and although both under our revenue system are on precisely the same footing as occupants of Government land.

1 પાટવી.....The eldest son or heir of a Thākoor or Chieftain.

2 પાદરીઆ ગરાશીયા Garāshiyās who hold small plots of land and reside on the spot, either cultivating themselves or letting their lands to others.

3 પારેખ .....A shroff; a money changer. The stipendiary Carkoon in the Government treasuries who receives and issues the money. It is especially his duty to examine that no false coins are accepted. An hereditary service cash allowance enjoyed by certain "Pārekhs" in Māmlatdārs' Kacheries; there are two such allowances in the Surat Collectorate.

4 પાલ .....An embankment; the embankment round a tank or rice field. Alienated land held by Desāees, Patels and others for service, and similar to ખુદખાસ્તા "Khudkhūstā," this term is used in the Bugwarra Pergunnah of the Surat Zilla. A small tent.

5 પાલવેરો .....A tax levied to purchase peace and prevent excursions.

6 પાવડો .....This may be called a pick shovel, being extremely like a shovel mounted on a handle after the manner of a pick-axe. The blade is generally about 9 inches long, 8 inches broad. It is made of iron, and mounted on a handle about 2 feet in length. It is used in digging or in scraping away the soil after it has been loosened with a pick.

7 પીતનું તુલ ....Irrigated crops.

8 પીઆવાવેરો....A tax levied on each Kos used at a well.

9 પીઆવો.....A tax paid for the privilege of watering free and Salāmee grounds from Government wells.

10 પીરમણી.....A term used in the Ports in the Gulf of Cambay to signify a "light-house fee." It no doubt arose from the light-house being built on the Island of Peeram, &c. Although there are several light-houses in the Gulf, this one fee gave the vessel a pass for all. British vessels paid 8 annas and Foreign vessels one rupee. The introduction of Port dues has done away with this fee.

11 પુછી વેરો ....A tax on cattle.

12 પુરના .....A spud with a long handle. The husbandman holds this while ploughing. It has a goad at one end to drive the oxen, and at the other a sort of spud, to clean the plough when it gets clogged with earth.

13 પુલબંધી કરવી ..To make the embankments or dykes at the salt works, which prevent the salt water at spring tides from overflowing the works.

14 પુલાછુટ.....Land mortgaged for a certain number of seasons or crops.

15 પુસતો .....A jetty; a wharf.

16 પુસતો બાંધવો ..To build a wharf or jetty—hence used to build or make any thing strong. To add a strong outer wall or support to the wall of a house to strengthen the house.

17 પુંક .....A roasted ear of grain, either of Bājaree, Nāglee, Jawāree, or Wheat.

18 પેટા વિભાગ....A division of a Survey number or field.

19 પેઠ .....A second (bill) of Exchange.

1 પેઢીનામુ .....A genealogical table.

2 પેઢી દર પેઢી ..Hereditary; from generation to generation.

3 પેમાસ .....Survey measurement.

4 પેંસા .....A wooden chisel made of durable brab tree wood, 38 inches long, 3 inches broad at the lower end of the blade and tapering to 2 inches. It is used in cutting out mud for the construction and repair of mud banks at the salt works.

5 પોક .....*See* પુંક, page 38, No. 17.

6 પંચ .....Five; the number five; it is also used as an abbreviation of 'પંચાએત' "Panchāet." *See* page 39, No. 7.

7 પંચાએત.....A Native Court of Arbitration appointed by the Civil Officers of Government, or by the disputants themselves, to decide upon any particular case that may be submitted to their arbitration. This is perhaps the most effectual and most popular method of arbitration; it is much prized by the natives, and is invariably resorted to in petty disputes, especially in matters affecting the usages of caste, &c. A Panchāet may consist of any odd number, but the most proper and most easily managed number is that from which the term is derived. પંચ "Panch" five, viz. two members named by either party, and the fifth ઉપરી "Upree" or સરપંચ "Sarpanch" or Chairman either by Government or by the common consent of both parties.

8 પંચાએત નામુ..The award of the "Panchāet;" an inquest report.

9 પંતીઆળો ...A sharer; a partner; an associate.

10 પાંચ ટુ ભાગ ..પાંચમાં બે ભાગ "Pānch mān be bhāg"—a term used to express the rate of two-fifths as the Government share. It is probable that this was an original standard of assessment, and that from its general use it came to be designated by a proverbial corruption. The ordinary method of expressing such a rate would be અઢી ભાગ "Adhee bhāg" or two and a half share, *i. e.* Government are to take one share and the Ryot one and a half. In this manner all fractional shares are expressed; that of the Government being considered as one, and never as two or any greater number.

11 પાણીવેરો ....A tax levied upon cultivators drawing water from Government wells and tanks for irrigation.

12 પાંતી.....A share in any thing, business, or property. *See* "Bhāgdar."

ફ.

13 ફરો.....A measure of capacity. The Bombay salt Pharro contains one Indian maund or 82¼ lbs. It is made of wood. This measure is 19 inches long, 19 inches broad, and 8½ inches deep; its cubic contents equal 2,924$^{1}/_{10}$ inches. It is chiefly used for measuring salt. For this purpose it is placed close to the salt heap, and after it is filled with salt the excess is struck off with the દાંડો Dāndā or roller.

14 ફાટા ચાસ....The "Phāṭāchās" system is one that prevails only to a very limited extent, and is an assessment whereby one general or equal rate is levied upon all the cultivated

lands without reference to the soil or comparative fertility. Captain Cruickshank mentions an instance in which the system is somewhat modified (in the village of Kāchee)—the three castes, Rajpūts, Kunbees, and Kolees paying different rates; and tobacco and Ravee crops bearing a distinct assessment. *See* માલીઆત સવાદીયુ "Māliāt Svādiyu" and ખેડુ સવાદીયુ Kheḍū Svadiyū," page 14, No. 8.

Captain Cruickshank's Report on the Mehemoodabad Districts, Khaira, page 60.

1 ફાજીલ .....Over collections; excess; saving or balance.

2 ફારગતી .....An acquittance; a deed of release; discharge; divorce; an acquittance note, or any other sort of discharge in full.

3 ફાલો .....Proportion; share; lot in division; dividend; the part allotted in division, and applied in sharehold villages to the quota each Bhāgdār or Narvādār has to make up towards the આંકડો "Ankḍo" or full amount of rental payable to the State. The "Phālo" or share is either fixed or varying; when it is fixed, the rents of the Gāmateeā lands of the broken shares constitute the fluctuating part of the revenue. Examples of this are to be found in the villages of ઓડ "Oḍ" and ભરોડા "Bharodā" in the Neriad District of Khaira.

4 ફેરપાલી ....Rotation cultivation.

બ.

5 બરકી .....A bale of cotton.

6 બાકી સાલવાર ..Outstanding balances for several years.

7 બાગાએત ....Irrigated cultivation; garden cultivation.

8 બાગાએત કસર..The total water rate fixed under the Survey upon a well. This rate is generally divided into shares, and these shares are held by the occupants of land under the well. The rate for the land and the rate of the "Kassar" are separate, but still the holder of the land must pay his "Kassar" whether he use the well or no. He cannot give up the land and retain the right to irrigate from the well. He can however while holding the land sub-let his right to water to any other person.

9 બાણુ .....Land which is covered by salt water at spring tide; a salt water marsh. This word is used in the Surat and Broach Districts, and is the same as બારજમીન q. v. page 13, No. 4.

10 બાબતી.....A term used in the "Bhāgbatāee" system of assessment to imply certain deductions or extra cesses to which the crops were liable prior to the division of shares. There are two kinds of "Bābtee"—1*st* "The Sarkāree Bābtee" or "cesses on account of Government;" 2*nd* The "Parbhāree Bābtee" or "cesses for other persons or purposes." These varied very much. *Ex:*

Sarkāree Bābtee.

See Lieut. Melvill's Report on the Ahmedabad Zilla, page 34.

$1\frac{1}{2}$ seers per maund as Sarkāree, or fee to Government.
$\frac{1}{4}$ „ „ „ "Tolāmnee," or fee for weighing the grain.
6 „ „ 100 maunds as "Khidmatgāree," or service fee.

The Sarkār's Bābtee of one seer per maund is taken from the Ryot's share.

Parbhāree Bābtee.

¼ seer per maund, as "Gām Kharach," or village expenses.
¼ ,, ,, ,, as "Desāee Dastūree" or for Desāees.
¼ ,, ,, ,, to the Havāldār, who also receives ½ maund of grain in husk, and 20 bundles of Bājaree Kaḍab per plough. The Pagee receives precisely the same.
⅛ ,, ,, ,, to the Kotvāl, who also receives 15 seers of grain in the husk, and 15 bundles of Bājaree Kaḍab per plough.
¼ ,, ,, ,, as "Tolāmnee" to the Baneeā who weighs the grain.
¼ ,, ,, ,, as "Thākor-mandeer" or donation to the "Mandeer" in the town.
4 ,, ,, ,, allowed as "Khar" to the cultivators themselves. These were paid on the Khareef crop. Other or similar Bābtees were levied on the Ravee crops.

These Bābtees were taken from the general heap prior to division. When the grain had been divided and Government had received its share, there were often other Parbhāree Bābtees taken out of the Ryot's share alone. The Surkāree "Tolāmanee" and the "Parbhāree Tolāmanee" both came out of the Ryot's share alone.

1 બારાઈ સાગલી. . Teakwood rafters.

2 બારાનાં ગામ . . The Bārā villages are those villages in the Broach and Surat Collectorates, which are situated along the coast of the Gulf of Cambay; they are entirely composed of rather an inferior description of black soil, and are termed Bārā in contradistinction to the more inland villages which are termed "Kānam."

3 બારીલ દરોગા . . Exterior, or belonging to the outer. The Darogā of the outer station.

4 બારોટ . . . . . See ભાટ "Bhāṭ," page 42, No. 13.

5 બાલાઈ . . . . . Surplus.

6 બાલાઈ જમીન. . Alienated land. The same as બાહારખલી "Bāhārkhalee," page 41, No. 7, and applied to certain alienated land in the Broach Collectorate. Some of this land pays a small Salāmee, and some is entirely rent free.

7 બાહાર ખલી. . . . Alienated land. It dates its origin probably to the time when the Government received its dues in kind and signified without the Government barn, from બાહાર "Bāhār" without, and ખલી "Khale" a barn.

8 બીડ . . . . . A tract of grass land reserved for hay. A reed which grows at the Null, the poor people make a kind of flour from the bulbous roots of this plant.

9 બેઠલી વેરો . . . . A tax levied from persons not engaged in cultivation. In Narvā villages, a tax levied from a Narvādār. The sub-tenant who cultivated the land of another Narvadār. Formerly if a Narvā proprietor could not cultivate himself all his lands, he usually tried to get some stranger to settle in the village and rent it from him. To this person he gave a site for a house in his share of the village site, and was considered to have a right to the tenant's services. If the latter rented other lands, he paid a cess to the original landlord in acknowledgment of this right, which is still known in Khaira under the name of "Bethelee Vero."

10 બેવડી જકાત . . Double duty.

1 બેસર .....A class of soil, being an amalgamation of the Kālee and Gorāṭ soil, it is considered a good and productive description. It partakes in a degree of the qualities of both the Gorāṭ and Kālee, but is inferior to the pure Gorāṭ.

2 બંદર દેણું ....Port dues.

3 બંદરનો ભંડોલ ..Port Fund.

4 બાંધ.....An embankment. Boundary marks erected by the Survey Department.

ભ.

5 ભરતી .....The flood-tide. A wooden slab or shovel without a handle, 12 inches long, 5½ inches broad. It is used as a shovel in filling the salt into the baskets when removing it from the ridges to be heaped up, as also when delivering out salt from the heaps to purchasers.

6 ભાગ.....A share, portion, or part of any thing. (In Arithmetic, the quotient.) *See* નરવા "Narvā," page 27, No. 8.

7 ભાગદાર .....*See* નરવાદાર "Narvādār," page 35, No. 1.

8 ભાગદારી ગામ..*See* નરવા "Narvā," page 27, No. 8.

9 ભાગદારી વહીવટ .*See* નરવા "Narvā," page 27, No. 8. The Bhāgdāree and Narvādāree tenures are exactly similar, the term Narvādāree being used in the Khaira and Ahmedābād Collectorates, while Bhāgdāree is used in Broach.

10 ભાગર ....
11 ભાગળ .... } The small piece of open ground immediately outside the village "Jhānpā" or gate.

12 ભાગબટાઈ ..A system of revenue management under which a certain share of the produce was taken in kind. The share so taken was often small, and in such cases the difference was made up by "Verās" or taxes. *See* "Vero" વેરો. In determining the respective shares of Government and the Ryot, the produce of the Ryot's estate was ascertained by "Mākhal" or by "Kaltar." *See* "Mākhal," page 45, No. 1, and "Kaltar," page 7, No. 21. The share of the produce most commonly taken by Government was one-third and one-fourth of the Khareef or early, and one-eighth and one-tenth of the Rāvee or second harvest. In addition to the regulated share, there were in nearly every village numerous extra cesses, termed "Bābtees," see page 40, No. 10, which materially affected the cultivator, but made up little towards the aggregate of the revenue.

13 ભાટ .....The ancient bards and chroniclers of the country. In former days they were extremely powerful and wandered about the country visiting the houses of those chiefs and persons with whom they had especial influence. Nothing was undertaken without previously consulting the Bhāṭ, and he also selected the propitious days for marriages, expeditions, &c. He was also in marriage a kind of ambassador, and made all the arrangements. (These people and their habits are fully described in Mr. Forbes' Rās Mālā). Now the Bhāṭs are chiefly met with in the character of landholders and cultivators. Most Bhāṭs, or Bārots as they are also called, hold alienated land. The Bhāṭ used formerly to be the security for the performance of engagements

between the village and Government, and between man and man. "Bhāṭ Jāmin" was the strongest security which could be given, the Bhāṭ enforcing the faithful discharge of such obligations by the threat of shedding his own blood, and the readiness always shown to carry the threat into execution. As the superstition of the country teaches that inevitable ruin and destruction would follow the person who sheds, or causes, the blood of a Bhāṭ or his family to be shed; this species of security was generally found to be as good as the severest penal bond. Section 34 of Regulation XIV. of 1827 has put a stop to this, and the Bhāṭ has turned into a cultivator, and sometimes exercises a profitable trade in advancing money at high rates of interest to the cultivators. In no instances however are they found as Paṭels or Bhāgdārs of villages. In some villages a single one with his family is still maintained in the exercise of the original callings of the caste. He is the genealogist, poet, and story-teller of the village; it is his business to preserve the traditional history of the country, as well as of the interesting events of the place in which he resides; and he recites these memorials in poetical language and measure, in the hours of leisure and recreation, much to the delight of his auditors. The Chārans and the Bhāṭs in the Broach Collectorate are very similar, but the Chārans are more frequently engaged in traffic and money dealings. The Chārans are not unfrequently addicted to the use of spirituous liquors, and they eat the flesh of sheep and goats.

1 ભાઠા ..... "Bhāṭhā" or alluvial soil, usually land recovered by changes in the course of a river. The Bhāṭhā is of the Gorāḍū class of soil, containing however a large proportion of mould or mud deposited on the Bhāṭhā by the annual freshes to which all Indian rivers are subject. From its lowness of situation, being at all times under the influence of moisture, it is very productive, and favourable for all the more valuable varieties of agricultural produce. It is however a very precarious description of property, as occasionally a layer of sand is left over it by the fresh, and the land is entirely ruined. The different depths of loam or sand which the river may deposit causes considerable fluctuations in the value of the soil. This land is easily irrigated, as water is generally found at the depth of a few feet.

2 ભાડુ ..... A tax levied from the Ryot under the Bhāgbatāee system, when the assessment is taken in kind. This tax is to cover the expense of conveying the produce to the market where it is to be sold.

3 ભેંસ વેરો..... A tax collected from the owners of buffaloes.

4 ભોમ વેરો .... A tax collected from "Chamārs" or tanners.

5 ભાંભલું ..... } Brackish water.
6 ભાંમલ ..... }

મ.

7 મકાઈ ..... Indian corn.

8 મજમું ..... Majmūn land signifies the land in a Narvā village, which is not Narvā, and which is liable to assessment by Government. The Majmūn land is some-

times divided in equal proportions among the Narvādārs, who are thereby rendered responsible for it, and at other times it is let out yearly by the village Talāṭee to any cultivator.

1 મજમુદાર ....Hereditary District Officers enjoying alienated lands and cash allowances in the same manner as Desāees. Under former Governments they attended to the account and record duties under the head district officer. Under our Government they assist in preparing all the Jamābandee papers and examine the Talāṭee's accounts. Under the Waṭan Summary Settlement these officers will be employed in the same manner as Stipendiary Carcoons.

2 મતુ .....Signature.

3 મતાદા .....The Matādārs are the headmen in the villages in the Khaira and Ahmedabad Collectorates. The Paṭel of a village must be selected from amongst the Matādārs, and they ought all, or at least the majority, to agree to his nomination. It is only in case of Matādārs not agreeing, and none of them being fit for the post, that a person out of the Mātā can be appointed. It is only the duly selected and appointed Matādār that performs the duty of Paṭel; all the other Matādārs however are bound to assist him, and in cases of disputed boundaries of fields, &c., they accompany the Paṭel and help him in coming to a correct decision. Most Matādārs hold rent-free alienated service land, and in many cases they are in receipt of a small yearly stipend. The Matādārs are probably the representatives of those persons who originally agreed with, and made themselves responsible to, the former Governments for the revenues of their villages, and they doubtless derive their designation from મતુ "Matū" a signature, as they probably signed some bond rendering themselves answerable for the revenue.

4 મનોતીદાર ....Money-lender; money broker. These people advance money upon lands, but more commonly undertake to answer to Government for the several "Kists" or instalment of revenue, charging the village brokerage, at a rate varying from 4 to 10 per cent. interest. On closing accounts a note of hand for this money is taken from the Paṭels. Many of the villages belonging to the Dholka Kāsbātees have passed into the hands of the Manoteedārs through the operation of these transactions. The Paṭels or former Tālūkdārs becoming so deeply involved with the Manoteedār as to prefer resignation of their rights to sustaining an accumulated load of debt.

5 મમતા મમતીથી..A mimic, or rather one following the determination or action expressed by another.

6 મસવાડી વેરો ..A tax collected from the villagers to meet the expenses attending the Government force.

7 મહુડા .....The "Mahūḍā" is a large fine tree. The wood is valuable. The fruit or berry is a favourite article of food both when fresh gathered and when dried and stored up. It is often boiled with grain and with the leaves of a creeper called Doree. From the dried berry is distilled the ardent spirit known by the same name, and from the seed is extracted an oil called "Doleeūn," which is used in the manufacture of soap. The dried Mahūḍā berry is largely exported to Surat and Bombay for distillation.

1 માખલ .....Under the Bhāgbaṭāee system in determining the respective share of Government and the Ryot, the produce of the Ryot's estate is determined either by *Mākhal* or by "Kaltar" (page 7, No. 21). "*Mākhal*" is an *actual weighing* of the grain. When the Mākhal is practised, the grain or other produce is collected in the "Khalee" or barn-yard, generally near the village hedge, and kept there under the charge of the Government servants until the whole of the harvest is got in, when the division of the several shares is made by the Talāṭee and Paṭels, after which the Ryot is at liberty to carry home his portion. *See* ભાગભટાઈ "Bhāgbaṭāee," page 42, No. 12.

2 માટરીયા .....Unbuilt wells. Wells of the same size as built wells, but unsupported at the sides by anything more than a "Kuntwa" or circle of branches, or by "Sarkat" grass extending from the bottom to about a foot above the water level. They last but for a season, soon falling in and becoming useless after the first fall of rain. They are chiefly found in poorer parts of the Districts, and where water is not far from the surface.

3 માપ ખરડો ....A weigh book.

4 માલું .....The 100th part of a Kumbhā.

1 Māllun = 9 Guz of $27\frac{1}{2}$ inches.

∴ 1 Māllun equals 20 feet $5\frac{1}{4}$ inches.

The rod of 20 feet $5\frac{1}{4}$ inches with which the Māllun are measured are also called "Ganthas."

5 માલીઆત સવાંદીયું Whenever certain valuable crops, generally sugarcane, but in some villages also tobacco, pepper, turmeric, &c., are grown in certain alienated lands, a "Veeghote" on the area so cultivated is levied. The rate varies according to the quarter in which the land is situated, a low rate is levied when the owner himself cultivates; a higher rate when the produce is raised by a tenant. The rate in some villages is in addition to any fixed Salāmee there may be; in others the Salāmee is deducted from the amount of the Svādiyū. In some villages only those Salāmee lands on which the Salāmee is lower than a certain rate are liable to "Māliāt Svādiyū." When other crops besides sugarcane are liable to "Māliāt Svādiyū" the Veeghote rate usually varies with the crop.

6 મહાજનવેરો....A tax levied on Vāneeas.

7 મીઠાની રાપ Salt heaps. When the salt has been manufactured it is collected in large heaps of a conical shape. These heaps are placed on mounds of earth raised some two or three feet from the level of the surrounding grounds, and in the month of June the heaps are covered with mud or thatch to protect them from the rain. At the Cambay and Runn salt works however they are left exposed to the rain. At first some of the salt melts, but a thick hard coating is soon formed which protects the remainder of the heap.

8 મુખી .....The Police Paṭel of a village. This term is used in the Khaira and Ahmedabad Collectorates. In Broach or Surat they are called simply Police Paṭels.

9 મુગલાઈ .....These Haks are of very ancient date. They were those portions of the land revenue retained by the Muglāee Government after all their other possession had passed into other hands. They formerly almost entirely belonged either to the ancestors of the late Nawab of Surat, whose family, under the Mahomedan

rule, were hereditary Paymasters of the Nawabs of Surat. Now they are almost exclusively held by mortgagees and purchasers. These Haks were distinct from the Choth levied by the Marāṭhas. They were levied direct from the villages up to as late a date as 1842. At that time the Revenue authorities finding the system objectionable, prohibited its continuance. From that time the payments have been made direct from the Government Treasuries. These Haks are to be found in the Surat Collectorate alone.

1 મુગલાઈ જમાં . . An equivalent given in land by the Marāṭhā Government to certain persons in lieu of the Muglāee Haks they were entitled to from particular villages.

2 મુગલાઈ સિરપાવ . A payment made to the Paṭels and others as a remuneration for collecting Muglāee Haks. When these Haks were paid direct from the Government Treasury, the Muglāee Sirpav should have been abolished. This was however overlooked. *See* Cheerḍā, page 19, No. 13.

3 મુગલાઈ જાગીર . *See* મુગલાઈ Muglāee, page 45, No. 9.

4 મુચલકો . . . . . A recognisance bond.

5 મુદ્દલ . . . . . Capital; the principal or original sum lent at interest.

6 મુસાયરા . . . . . Any cash allowance or stipend received from Government.

7 મેવડો . . . . . The person who, under the rule of Native Princes, held the post of superintendent of the કાસદ લોક "Kasad-lok," the Dāk runners or letter carriers.

8 મેવડાગરી હક . . The person enjoying a Hak given him for performing the duties of a મેવડા. These Haks are still held, but as the duties the holders performed for the several departments to which they were attached are now performed by the Government Post Office. These Hakdārs now perform the duties of Carcoons. Thus there are a good many Carcoons in the Customs Department, who draw the allowance attached to their 'Mevaḍāgaree Hak.'

9 મેવાશી . . . . . A general term for a lawless tribe of Kolees and Bheels and free-booters in Gūjarāt. They inhabit several villages in the Nareead Parganna, north of the Mahee river, in the ravines near which the villages are seated. The people of these villages were once the terror of the whole country around, and still bear a bad and turbulent character. They are however now in perfect submission, and their occupation is chiefly agricultural. They are still in the habit of plundering houses and robbing upon the high roads, and so ingraned in the habit of stealing, that should a favourable opportunity occur, they would renew their former lawless courses with impunity. Turbulent; refractory. This term not applied to persons but to villages.

10 મેવાશી ગામ . . The "Mevāsee" villages north of the Mahye, and inhabited by predatory Bheels and Kolees. These villages are held by Kolee Chiefs, who pay a tribute to Government in lieu of assessment.

11 મોર કાંઠા . . . . A very remarkable tract of pure Gorāṭ lands in the Hānsoṭe Parganna, of the Broach Zilla. It commences near the mouth of the Keem river, and runs in a northerly direction. It is a narrow strip varying from two to four furlongs in breadth, rising in the middle and sloping gradually to the east and west.

12 મોરાના . . . . . A tax levied in the Surat Zillah in the Surbhon District, and in the villages of Surbhon, Soopa, Sejod in the Surat Collectorate, viz. should any person, not an inhabitant of the village, purchase mangoes grown in any of these villages,

and take them away from the village, he has to pay a fixed tax of Rs. 2-8-0 to Government, in addition to what he pays the seller.

1 મોલીઆ.....The Carcoon whose duty it was to superintend the sales and weighments at the salt works. The term મોલીઆ "Moleeā" is now applied to a service Hakdār who performs the duty of a Carcoon in the establishment under a Sir Carcoon at the salt works.

2 મોહોસલ.....The system of Mohosal is one of an extraordinary nature, but an inherent and important part of the ancient customs of this country. If a person's presence was required in the "Kacherry" or elsewhere, if a required sum of money or revenue was not duly paid, or if any act of lawful service was refused, a Mohosal or Government peon was sent to the village, and the villagers were obliged to feed and entertain this man according to an established rate. In the event of the parties proving refractory, a second and even a third Mohosal were despatched, until the numbers sometimes amounted to 10 or 20. To increase the obligation, horsemen were often sent in the place of footmen. Frequently "Chaḍta Mohosal," or men whose allowance was daily to increase, were quartered on the refractory person. Mohosals were also quartered on a village when a robbery took place, and the village people failed to produce or to take steps to find out the guilty party. The Mohosal system was liable to much abuse, and it is now never resorted to. It is however legal, and can be applied for enforcement of revenue under Section XII. of Regulation XVII. of 1827. Native States maintain the system in full force.

3 માંઢીડા.....Man; a male person. A word used in the villages by uneducated people for મરદ "Marad" a man, or ધણી "Dhanee" a husband. It is only used by women.

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4 રખા.....A payment formerly made to Kolees for protection against thieves. It was doubtless formerly a kind of black-mail, it is now an hereditary Hak, and is paid from the Government Treasuries. In some places the person holding a રખા Rakhā performs the duty of watchman. (*See* Vartaneeā.) In most cases the holders of these Haks do not live in the village. They receive the payment of their Hak yearly from Government, and upon receiving this money they sign an agreement, stating they will be accountable for any loss or damage done in the village. A person employed for the protection of a village, and who is responsible for any robbery committed therein. Rakhā has been decided to be an allowance of a stipendiary nature. In some cases there is alienated service land attached to the Rakhā. In Broach and other parts of Gūjarāt these allowances are very common, and they are almost identical with Toḍā Girās Haks. The term is derived from રક્ષણ "Rakshaṇ" protection, and it was the duty of those holding these allowances to protect the villages from which they were paid. It frequently happened that these Haks were not paid when any robbery occurred, and the thieves were undetected. Like

Todā Girās the Rakhā Haks were levied direct from the villages, until the system was prohibited by Government.

1 રખોપુ .....The cash allowance, or rent free or Salāmee lands held by the person who acts as the રખા Rakhā or watchman.

2 રજા ચીઠી ....Port clearance; a permit to cut the crops. *See* રજા વેરો "Rajā-Vero." No. 3.

3 રાજા વેરો ....A tax levied on the granting permision to cut crops, it formed but an inconsiderable item in the list of collections.

4 રણુવઢીયું ....Land granted on account of the death of some one concerned in attacking any place. *See* હાડીયું "Hāḍeeun. Ranvadhiyun" and "Hāḍeeun" are seldom enjoyed under any Sanad or writing and the donors were sometimes Grashiyā Chiefs or sometimes Patels of villages, and they sometimes gave writings with the grant. No writings or Sanads were ever given by the State or competent public authority, so that possession or tradition are almost the only rights by which the land is held.

5 રવાનગી .....Exports. A temporary heading in the Village and Tālūkā accounts to which money while in transit is debited.

6 રાજભાગ ...The Government share of the produce under the old Bhāgbatāee system.

7 રામકુમ્બો કોસ ..*See* કોસ "Kos," page 10, No. 14.

8 રાસ .....A heap. *See* મીઠાની રાસ "Meetha-ni-rās," page 45, No. 7. A large rope with which bullocks are tied.

9 રાસતી .....Peaceable. The Rāstee village in the Kupperwanj and Morassa Tālūkās are opposed to the Mevāsee villages. They contain chiefly Kūṇbees and other quiet cultivators, while the Mevāsee villages are chiefly composed of Kolees and other turbulent characters. *See* મેવાસી "Mevāsee," page 46, No. 9.

10 રાહદારી જકાત..Transit duties.

11 રોજનીશી ....A diary.

12 રોઝ .....Fallow.

13 રાંપ .....The weeding plough, or hoe, for clearing weeds or stubble from land preparing for cultivation, and for weeding between the furrows after the grain is up. This implement is of different sizes; the largest kind is the Rānp or "Kalpee," the blade of which is sometimes as wide as 3½ feet, and is used principally for clearing heavy black soils. The "Hatheeā" is smaller, and is used similarly for lighter soils. The "Rānpdee" is the smallest kind, and used for weeding between the furrows when the grain is about a foot high. The breadth of the blade is adjusted to the size of the sowing machine, generally about (10) ten inches wide. The "Dāndā" is hollow, and the blade has a prong at each side, which fits into the 'Dāndā,' so that it is removable at pleasure, for sharpening, repairing, &c.

14 રાંપડી .....A small weeding plough or hoe. *See* રાંપ "Rānp," No. 13.

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15 લુ .....The hot wind.

વ.

1 વડેરા દર વંશ ..Hereditary; from generation to generation.

2 વજીફા .....Land granted rent-free, or at a quit-rent, by the Mahomedan Government to pious persons for past services, and to Kājees. It now in many instances pays Salāmee to Government. Some of the Pādshāhee and other grants are still forthcoming. When Gūjarāt was subordinate to the Court of Delhi, the Emperors of Hindoostān and their subordinate Governors gave many grants, even of entire villages under the term Wajeephā, signifying a deduction—that is an authorised deduction from the gross revenue on account of alienations. In addition to the above there are lands which are called Wajeephā that were obtained by purchase or gift from the late Governments, and for which many of the proprietors hold vouchers, while with regard to others the plea of long possession is all that they can urge in support of their claims.

3 વટાવ વેરો ....In former times the Talāṭees were in the habit of taking a small exchange of an anna or less upon changing a rupee for the Ryot. This at last advanced a step, and the Talāṭee took an extra anna or less from the Ryot upon every rupee paid to the then Government. When this at length came to the knowledge of the Government officials, an order was given to levy this extra anna wherever the Talāṭees had hitherto levied it, but that instead of the Talāṭee being allowed to keep it himself, it was to be paid to the Government account. વટાવ વેરો 'Vaṭa Vero" is similar to આની વેરો "Ano Vero.' This item of revenue has of course been abolished by the British Government.

4 વણજારો.....A tribe of Hindūs, similar in habits to the wandering and trading Chārans. They come down from Rajpūtānā and Central Inda with large droves of cattle laden with grain and other produce, and take back whith them return loads, chiefly of salt. They have no fixed place of dwelling, but in the rains generally encamp at some place where they can get good forage for their cattle. Their women dress in a peculiar kind of long petticoat, and they invariably carry about with them all their wealth in the shape of heavy gold and silver ornaments. These men are not, as might be supposed, mere carriers in the employment of others, but are themselves the actual buyers and sellers of the produce and salt they carry from place to place, upon their own resources, and at their own risk. They come in large bodies under a leader, whom they term "Nāek." They pay the price required and all duties with ready money; and depart with the utmost regularity and order. They seldom or never are engaged as Dacoits.

5 વણ .....A kind of cess or fee levied by Jāgeerdārs in Mandvee on people who remove wood from their villages. A fee levied upon each cart-load of grass cut in the Bhāto land in villages near Dhollerā. An import duty levied at Bhownuggur upon each boat-load of grass imported into Bhownuggur.

6 વતન.....Country; Native country; home; any hereditary estate, office, privilege, property, or means of subsistence; a patrimony.

7 વતનદાર.....A Native. The holder of a hereditary right, estate, or office, with the privileges and emoluments attached to it.

1 વજો .....The circumstances or status of any person and his ability to pay.

2 વ્યાજુ .....Bearing interest, or giving any profit,—applied both to money and to other invested property.

3 વરત.....(1) A vow; (2) a leather rope. The leather rope which is attached to a કોસ "Kos" to draw it up.

4 વરતનીઓ ....A term used in Broach, and corresponding with the Jeewāeedār of Ahmedabad and the Rāvaneeo of Kaira. The Vartaneeā is the village guard or watchman. The Vartaneeās are maintained as a kind of local police. They are armed either with a bow and arrow, or with a sword, but they never have fire arms. They are for the most part Kolees, but sometimes Talāviās and Bheels. Sums of money are often sent by them from the village to the Māmlatdār's Treasury. In some villages there are as many as fifteen or twenty, and in others only three or four. They in some cases receive fixed yearly payments, but generally enjoy land rent-free. They are wretchedly paid; those receiving fixed money payment receive from 1 to 2 Rupees a month; and those holding land, hold generally about 6 Kūmbās of land worth about Rs. 18 a year. They form part of the village establishment.

5 વલતદાવ્યા.....A kind of mortgage under which the produce of the land goes towards the payment of the principal and interest, the land being redeemed as soon as the debt is cleared. *See* પુલાછુટ. "Pūlāchhūt."

6 વસવાઈઅ ....A term applied to the village establishment of artizans, tradesmen, and labourers generally; labourers; all the lower castes that labour.

7 વસો.....The 20th part of a Veeghā.

8 વસાણું .....Drugs, generally all the larger kind of drugs and of grocery, such as sugar, sugar-candy, dates, &c. *See* કરીઆણું "Kareeānun."

9 વાડા વેરો ....A tax on milkmen and Rabārees.

10 વાગ ફરતી ....By turns; alternately; one after another.

11 વારો .....A turn, by which anything is to be had or done. Example: So many men have served their વારો "Varo," or "turn" and so many are appointed for the next વારો or "turn"

12 વાવલા—ળો ....This land is similar to Pasāectā, and is land assigned exempt from revenue in lieu of service to village officers, and of which they enjoy the usufruct, but are not vested with the property. Large quantities of such lands have been alienated by village officers and others and given to their relations. The amount of these alienations exhibited considerable fluctuation, and Government therefore, in Government letter No. 1253, dated 1st July 1828, directed that inquiry should be made, and a register kept of Wāvalā claims.

Mr. William Stubbs, under date 28th of March 1828, states:—"The difficulty in respect to Wāvalā land is the want of Sanads or some written evidence to prove the extent of each person's claim. This is land enjoyed exclusively by the servants of the village, and is granted in lieu of other remuneration for services to the community, but the title is seldom or never supported by a deed or writing, and in ordinary cases is only to be ascertained by actual inquiry in the village.

13 વાસેલ .....Fallow.

1 વાહાણની નોંધ . . The ship's register book.

2 વીઘુ . . . . . The land measure of Gūjarāt. The Veeghā is divided into Vasās and Veesvāsees.

20 Visvāsee = 1 Vasā.
20 Vasā = 1 Veeghā.

The Veeghā, like the English acre, is an entirely square measure. The "Gūnṭhā" or rod, by which the measurements are made, is computed at (5) five "Hāṭhs" and (20) twenty such "Gūnṭhās" or (100) one hundred "Hāths," are the length of one side of a Veeghā.

The standard length of the Gūnṭhā is (96) ninety-six inches or (8) eight feet.

The standard length of the Hāth is (19⅕) nineteen and one-fifth inches.

The Veeghā therefore contains 25·600 square feet; the Vasā 1·280 square feet; and the Visvāsee 64 square feet. As an English Statute here contains 43·560 square feet, it follows that one Standard Veeghā is equal to 5·877 decimal parts of an acre, or that one acre is equal to one Veeghā, fourteen Vasā, and sixty-two decimal parts of a Visvāsee.

Table of Long Measure.

Inches.		Feet.		Hath.				
19·2	=	1·6	=	1		Gūnthā.		
96	=	8	=	5	=	1	Side of a Veegha.	
1,920	=	160	=	100	=	20	1	

Table of Square Measure.

Sq. Inch.		Sq. feet.		Sq. Yds.		Veesvāsee.		Vasā.				
9,216	=	64	=	7·11	=	1						
184,320	=	1,280	=	142·22	=	20	=	1		Veegha.		
3,686,640	=	25,600	=	2,844·44	=	400	=	20	=	1	=	Acre.
6,272,640	=	43,560	=	4,840	=	680·62	=	34·03	=	1·70		1

3 વિઘોટી . . . . The Revenue system now commonly in force. Formerly the Government revenue was collected chiefly in kind, and Verās or taxes of different descriptions were levied. This has however been changed for fixed money payment per Veeghā. That is, every cultivator pays a certain sum for every Veeghā of land he cultivates, and consequently the revenue is in exact proportion to the quantity of land under actual tillage. The Veeghotee is fixed not only with reference to the classification or real nature of the soil, but also with regard to its capability of being irrigated, its vicinity to the village, the advantages or disadvantages of its particular situation, and the nearness of the villages to a market, &c. The assessment being permanent for the term of the Survey Settlement, the whole risk of the season is thrown on the cultivator. The introduction of this system has greatly simplified the revenue management, abolished vexatious petty taxes, and has freed the Ryot, on the one hand, from the oppression and extortion of the Government servants carrying out the Bhāgbataee system, and on the other, has saved Government much loss from the dishonest practices which existed under that system.

4 વીસવાસી . . . . The 400th part of a Veeghā and the 20th part of a Vasā. *See* વીઘા "Veeghā."

5 વેચાણીઆ . . . . Land that has been sold, from વેચવું "Vechvun," to sell. A tenure under which much of the alienated land in Gūjarāt is held. These alienations were originally unauthorised alienations by the village community. Most of them

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originated under the former Governments, but not a few since the introduction of the British rule. In most cases the Desāees and Paṭels sold the Government land as private property. Under the Marāṭhā Governments the Parganās were farmed out, and the village managers often sold the Government lands to enable them to pay the required assessments. So long as the Government did not interfere it was a matter of perfect indifference to the farmers of the revenue how the funds were raised to enable the village managers to make good the proportion payable by each.

1 વેરો .....Taxes imposed under various denominations upon trades and employments exercised, as well as upon articles of property belonging to cultivators. Those upon trades and employments were abolished under Act XXX. of 1844; while the greater portion of those upon the property of cultivators were abolished upon the introduction of a Veeghotee assessment. Those that were still retained have since been abolished upon the introduction of the Revised Survey Settlement. The following is a list of some of the Verās formerly in force:—

A'nee Vero.	Kangaree Vero.
Beṭhelee Vero.	Khandorā Vero.
Bhens Vero.	Khot Vero.
Bhom Vero.	Mahājan Vero.
Chhaparbandee Vero.	Mal Vero.
Chāklā Vero.	Maswāḍee Vero.
Chandā Vero.	Uḍhaḍ Vero.
Chokee Vero.	Uparvādeeā Vero.
Dhārālā Vero.	Paghḍee Vero.
Karam Vero.	Pāl Vero.
Karch Vero.	Pānee Vero.
Kharee Patee Vero.	&c. &c. &c.

2 વહેતા.....The field or portion of land burthened with a heavy assessment in Khātābandee holdings, and opposed to the Khoteeā, which is taxed with little more than a nominal rent. The pure "Veheṭā" system like the Narvā or Bhāgdāree was a mode of joint village management by a proprietary community. Under both systems the proprietary body, or Pāṭeedārs, had to make good the difference between the amount produced by all the regular sources of revenue in the village, except Government lands which they kept in their own hands, and the lump sum assessed in any year upon the village. Under the "Narvāḍāree" or more perfect form of the village community, each member of the proprietary body contributed towards this deficiency a sum proportionate to his hereditary share in the village. But in villages in which, owing to misfortunes or oppression, the means of each proprietor no longer corresponded to his hereditary rights, the "Veheṭā" system was adopted. Out of the lands of each sharer, a small portion, varying in amount according to his circumstances, was assigned as "Vehetā," and upon it was assessed each year his contribution to the lump assessment of the village. Thus if the "Vehetā" lands belonging to the community amounted to 50 Veeghās, and in any year, after collection of revenue from all other sources, the sum required to make up the lump assessment of the village was Rs. 500, each Veeghā of "Vehetā"

would that year be assessed at Rs. 10. He who held half a "Veeghā" would pay Rs. 5, he who held two Veeghās Rs. 20, and so on. Under this system the sharers or Pāṭeedārs, usually called all their own lands (except the assigned "Vehetā") alienated, generally by the name of "Vechāneeā" and "Gharenḍeeā," and paid directly for these only the "Salāmee" rates of the village. And if a man's circumstances became better, and he was able to take up fresh lands, he paid for them, not usually at the Government rates of the village, but by the extent of his "Vehetā" being increased, and sometimes by a personal cess ("Khātā Vero," "Ijafa Vero," &c.)"

"There was another system, the "Khātābandee," very similar to this, but differing from it in that it was not designed as a method of apportioning the responsibility of each member of the proprietary community for the gross village assessment, and which seems to have prevailed in villages which were not managed by their own community of proprietors, but were farmed to some other person, or managed directly by the "Kūmāveeshdar." Under this system the lands in the permanent occupation of hereditary cultivators, both Government and nominally alienated, were assessed at a fixed sum made up by a very heavy "Veeghotee" rate on a small portion of the Government land called the "Vehetā," and light rates on the remainder of the Government land called "Khoteea" or Salāmees on the alienated land, as the case might be. The entire amount of assessment was seldom altered, so any increase was generally imposed in the form of a cess, and if the "Khātādār" took up any new Government lands he paid for them separately from the lands in his hereditary occupation, at the ordinary rates of the village, by a crop-cess, a share of produce, or as the case might be."

"When, after the introduction of British rule, villages began to be managed directly by the Collector, various modes of dealing with these tenures seem to have been adopted. Either the denomination of "Vehetā" was retained, and the original "Vehetā" lands being assessed at higher rates, the other lands comprised in each holding were permitted to remain as they were found to be entered, or, which was nearly the same thing, the word "Vehetā" being done away with, those lands, which the holders claimed as really alienated, were confirmed to them, the other lands being entered as Government, and assessed at higher rates in consequence than they would have been, had no alienated lands been held with them, the holders not being allowed to throw up the lands so entered as Government without at the same time resigning the alienated lands (which system was called Khātābandee), or, especially after passing the Regulation XVII. of 1827, all lands claimed by the holders as their own were entered as Government, and so assessed. Even in the latter case it would seem that these lands were often bound up in "Khātās," and rated higher than ordinary Government lands, in consideration of other lands which were cultivated by the holders of the "Khātās," though represented by them as being the property of other persons, mostly Bhāts," Bhrāmāṇs, &c., and which the Collector therefore did not like summarily to resume, though really all that the ostensible proprietors received from the cultivators was a trifling sum for the use of their names; and in fact as soon as the Khātābandee

Settlement was completed, these lands seem to have been frequently transferred to the names of the cultivators. *Vide* Honorable Mr. Elphinstone's Minute, Revenue Selections, Vol. III., page 693. It was a common trick of Patels to assign land to a "Bhāt" or Bhrāman, keeping the cultivation and profits in their own hands, and only paying a trifle to the proprietor for the use of his name."

A still more common origin of existing Khātābandee tenures than those stated above, seems to have been, that in villages where the former revenue management was by a division of the produce, or by crop-rates, and the Khātābandee system did not exist under the former rule, the early Collectors, to avoid the actual resumption of lands unauthorisedly alienated, when they introduced Veeghotee rates, formed new "Khātābandee" holdings, in which they included such alienated lands, and did not permit the Government lands of the holding to be thrown up without the alienated being also resigned. This rule is still in force, and instances have occurred, within the last few years, of alienated lands being given up by persons who could not pay the fixed assessment of their entire holdings. *See* Report No. 3, dated 11th April 1863, by Mr. Pedder, Survey Settlement Officer in Gujarāt.

1 વંઢો ..... A square enclosure at the back of a house, consisting of a raised mud or brick wall, but without any roof.

2 વંનટોળીયો .... A whirl-wind.

3 વંશપરંપરાથી .. Hereditary; from generation to generation.

4 વંશાવળી ..... The geneological line of a tribe as family.

5 વાંટો..... "Wāntā" means a portion, an allotment. A description of land held rent-free, although much of it pays Salāmee to Government. Prior to the Mūsalmān conquest the Rājpūts and others had possession of the country. The Mūsulmāns dispossessed these pepole, who then took to plunder. The conquerors were unable to stop this. A compromise was effected, the Mūsalmāns keeping three-fourths of each village under the name of "Talpad," and the remaining one-fourth was allotted to the original holders under the name of "Wānto;" for this they agreed to cease plundering and to keep order and peace in their villages. The holders of "Wānto" land are amongst the most noble and ancient families in the country. This land has in some cases been given away, in some sub-divided, and in some sold. In some cases the holders of "Wānto" were too strong for the Government authorities holding the "Talpad," and they seized the "Tapad," and annexed it to their "Wānto," the whole still being held by them under the term "Wānto."

There are also cases in which the Government has been strong enough to do without the assistance of the old proprietors. In these cases the Wānto has been resumed, and is now held and known as "Wānto Japtee."

6 વાંટા ઉધડ સલા મીયો. This land is Wānto, and only differs from વાંટો સલામીયો, in that the holder pays an ઉધડ or હુંડ "quit-rent" *upon the whole of the land held.*

7 વાંટો નકરો.... Wānto land held entirely free of any rent or tribute.

8 વાંટો ધરેણીયો નકરો Is mortgaged Wānto Nakro land.

1 વાંટા જપ્તી....Wānto land that has, at sometime or the other, been resumed by the Government. *See* વટો, page 54, No. 5.

2 વાંટો સલામીયો..This is Wānto land, and only differs from વાંટો નકરો Wānto Nakro, in that the holder has to pay a certain Salāmee or quit-rent per *Veegha* or Kūmbhā. *See* વાંટો, page 54, No 5.

3 વાંટો વેચાંણ નકરો In Wānto rent-free land, which has been disposed of by sale.

4 વાંસી.....A Bill-hook.

સ.

5 સજા.....A subordinate salt work; a small range or group of salt works. This word has been introduced from the Konkun. In Gujarāt however by "Sajā" signifies the whole salt work under one officer is understood. Sajā also means the charge under one Talatee when he has more than one village under him.

6 સજાદાર.....The head Carcoon at subordinate salt works. This word has only lately been introduced into Gujarāt from the Konkun. *See* "સજા," No. 5.

7 સતમી .....A manifest.

8 સતમી નવીસ ..A Manifest Clerk. This term is principally used at Cambay.

9 સથવારા .....The Sathwārās are an inferior tribe, something similar in their habits and pursuits to the Kācheeās.

10 સનંદ.....A grant; a patent; a document conveying to an individual emoluments, titles, privileges, offices, or Government rights to revenue from land, &c., under the seal of the ruling authority. The Mahomedan Government had different forms of Sanads according to the nature of the grant.

11 સમાર .....A flat piece of wood, about 4 feet long and 8 inches wide, and 4 thick. This is attached to a yoke. It has an upright piece of wood in the centre. The driver stands on the "Samār," holding on by the upright post, and the "Samār" is drawn over the soil after ploughing to crush it and prepare it for the seed.

12 સરકટ .....A coarse and reedy grass. It is used to make coarse checks, the sides of small temporary huts, and also the roof of same. The Bheels make very good arrows from this reed.

13 સરપાવ .....The word સરપાવ Sarpāv is used a great deal in common parlance. Should any person have an occasion of rejoicing, such as a wedding, or should he have been very fortunate, and made a good deal of money, he will call his friends together, and make them presents of shawls, turbuns, &c. These presents are called સરપાવ "Sarpav." There is a difference between this word and ઈનામ "Eenām." The one is only given as a matter of pleasure and at rejoicing; the other may be earned, and is a reward for services. Sarpāv were also presents given to salt dealers who frequented the works, and made large purchases. Also a present made to any Nāek or headman of Vanjārās who came to the salt works and brought a large number of traders with him. It further signifies a present or reward given at the Land Transit Māhāls to traders passing through the Māhāls with a large quantity of goods paying a heavy duty. Also presents formerly made to Patels and others on the completion of the Jamā-

bandee. Presents made by Garāshiās and Tālūkdārs to the village officer as a gift upon their collecting their Haks, &c.

1 સરાવઠીઉ.....Land mortgaged for a certain number of seasons or crops, the mortgagee receiving the crops, but no interest for his money.

2 સલાટ .....A mason.

3 સલામી .....(From સલામ "Salām," a bow, obeisance, salutation.) Tribute; quit-rent; a quit-rent to which every description of alienated land is more or less subject, and varying greatly in amount. It probably was originally intended as a simple acknowledgement of fealty to the superior, and its amount was often little more than nominal. It however eventually became a very inportant part of the assessment, and was found a useful method of taxing land illegally alienated or held by a doubtful tenure. Act VII. of 1863, commonly called the Summary Settlement Act, imposes a Salāmee or quit-rent of 2 annas per rupee on all unadjudicated aliented lands. The Sanads given under this Act secure the holder against any further enquiry as to title.

4 સ્વરાજ .....'' Own territory;'' to signify British Territory.

5 સવડીનું.....A tax formerly taken from cultivators who threw up Government land and cultivated the free or Salāmee land belonging either to themselves or other cultivators. An irregular extra tax levied in particular cases over and above the ordinary land tax when cultivators cultivate sugar-cane, plantains, &c. Mr. Pedder says, Swādiyū, though not unknown under the Marāṭhā Government, was comparatively little employed by them, and in most cases was first imposed by the earliest British Collectors, in order not only to raise a direct revenue from alienated lands, and thus prevent loss, when the management of the villages was taken out of the hands of the village community and assessed directly by the Collector, but also to avoid the risk of Government lands being thrown out of cultivtion by the holders of alicnated lands letting them for less than the Government rates of the village.

6 સાડી ડાંગર ....The coarsest kind of rice, so called from it being supposed to be ready for cutting in 60 days.

7 સાદરયવું.. ...To arrive,—applied to any letter, order, or goods, &c.

8 સાલવાર બાકી ..Outstanding balances for several years.

9 સાલીયાના ....Any annual cash allowance or stipend received from Government.

10 સીધુ ....."Straight." Also grain or provisions in general.

11 સીમ.....The fields or lands of a whole village.

12 સીમાપે .....The boundary or extreme limit of the lands of a village.

13 સુખડી .....A fee; a perquisite; a kind of sweetmeat; a small remuneration derived from villages by Dessāes, Mazmūndārs, and Paṭels. *See* અમીના સુખડી. "Ameen Sūkhḍee," page 3, No. 1.

14 સુંઠીયો ગિરાસ ..From સુંઠ "Sūnṭh," dry ginger. Native women use a great deal of dry ginger at confinements. A Gārāshiā female once happened to be confined at a village, the village people did her services and supplied her with dry ginger. Ever after that the Gārāshiyā exacted a levy under the name of "Sūnṭhio-Girās."

15 સુડ. .....The totals of different collections.

16 સુડબંદ .....The cash account.

17 સુંઢીઓ કોસ ..*See* કોસ "Kos," page 10, No. 14.

1 સુલતાની.....From the king or the Government, or from man, as opposed to આસમાની "Ashmānee." *See* page 4, No. 2.

2 સેખદર .....*See* તજવીજદાર "Tajveejdārs," page 24, No. 7. The term Shekdār is only employed in the Surat Collectorate.

3 સેજા .....Villages not Narvā or Bhāgdāree. Every village that is not held under the Narvā or Bhāgdāree tenure is said to be "Sejā." This term is only used in the Ahmedabad and Khaira Collectorates.

4 સેઢો .....The boundary of a field.

5 સોમ્મ .....The third or lowest quality of assessed soil. *See* અવલ "Aval," page 3, No. 5.

6 સાંકલીબંદ જમીન A system of security under which a number of people entered into security for one another. Thus taking A. B. C. and D., A. stood security for B., B. for C., C. for D., and D. for A.

7 સાંધુ. .....Fallow land.

8 સાનખત.....A mortgage bond, or security bond, without possession of mortgaged property. From સાન "Sān" security, and ખત "Khat" a bond. Interest is payable on this kind of bond. *See* "Ghareneea Khat."

9 સાનગીરો ....Mortgage without possession. *See* "Sānkhat," No. 8.

10 સાનધરેણીયા ..A pawn or pledge to be surrendered to the mortgager only in the event of the principal or interest not being paid according to the agreement.

11 સાંથ.....Rent of land.

12 સુખડા .....An ear of wheat. *See* Dūndā, page 23, No. 1.

હ.

13 હપ્તા .....A week; an instalment of revenue. The payment of the revenue is divided into instalments according to the crops produced in the District. The revenue year and the crops are divided into two great divisions, viz. the "*Khareef*" or "monsoon crop," and the "*Ravee*" or "cold season crop." The objects aimed at in the arrangement of the "Kists" are (Revenue Commissioner's letter No. 555, of 4th April 1846) to allow the cultivators time to bring their produce to the market before requiring them to pay the revenue due upon it, and to protect Government from the risk attending an unnecessary protraction of the demand. The divisions of the instalments in the Khaira Collectorate are given as an example.

Khareef.		*Rabbee.*	
December.....	4 Annas	January....	4 Annas.
February.....	4 do.	April.....	4 do.
March	4 do.	May	4 do.
May.....	4 do.	June	4 do.

14 હરી .....The third crop succeeding the "Khareef" or "monsoon crop," and the "Ravee" or second crop. This crop is brought forward by irrigation during the hot season, and consists generally of Kāng, Cheeno and the poorer kinds of grain.

15 હવાડો .....The small trough or tank at the side of a well, which is filled with water from the well for the cattle to drink from. *See* "Koseeo," page 10, No. 16.

1 હાડીયું .....Land assigned to the heirs of a person who had been killed in defending any place, usually in the petty warfare with the Grāshiyā and neighbouring villages. The donors were sometimes Grāshiyā Chiefs and sometimes village Patels. *See* રણવઢીયું "Ranvadhiyu," page 48, No. 4.

2 હાત .....A hand; a measure of length, according to the mean of several taken by the Survey Department, it is about $19\frac{1}{8}$ inches.

3 હાથીઆ.....A weeding plough, the same as a રાંપ, "Rānp," but rather smaller. *See* રાંપ "Rānp," page 48, No. 13.

4 હાથોડીવેરો ....A tax on gold and silversmiths.

5 હીમ .....Frost; gold.

6 હુજત.....An altercation; a Ryot's receipt. The Ryot's receipt book of the rent paid to the Talātee and Patel for his land. This book ought to be compared with the "Rojmel" and the "Khātāvahee," to see that the entries tally. The Ryot should also be questioned as to his payments to see if they have been properly credited. The હુજતની ચોપડી "Hūjat-ni-Chopadee" also means the salt-maker's receipt book of the quantity of salt manufactured, the quantity sold, and the balance due to the salt-maker.

7 હેરફેર.....Exchange.

8 હેરો .....A drinking trough for cattle at a well. *See* હવાડો "Havādo," page 57, No. 15.

9 હોમ .....Burnt offerings; oblations of clarified butter poured on the fire; other articles may also be offered. The rite is of high antiquity, and forms part of all domestic religious observances, at marriages, adoptions, &c. An allowance for making certain religious ceremonies, this is subordinate to the head of "Devasthān."

10 હોલ વેરો ....Originally a plough tax. Mr. Pedder, in paragraph 27 of Report No. 3, dated 11th April 1852, says:—"Hol Vero" is not, at least, now, a plough tax, as its amount does not depend upon the number of ploughs used by each person who pays it, but it is a lump sum payable annually, the amount of which is, or rather was, solely regulated by the ability to pay of each person subject to it. These cesses, there can be no doubt, were originally imposed as an indirect mode of assessing alienated lands, in order to make up the lump assessment of villages." The "Hol Vero" generally rose in proportion to the free and "Salāmeeā" land held by the cultivator.

11 હોલાણ.....The sloping pathway down which bullocks drow the "Kos."

12 હુંક .....Anything used to give light in the same way as a torch; a piece of lighted wood or a lighted stalk of Javāree.

13 હુંડુ }
14 હુંડો } .....The same as ઉધડ "ūdhad," page 5, No. 11.

APPENDIX.

અ.

1 અંયદા ..... A cash allowance paid in the Surat Collectorate. It originally meant the deduction made from Todā Giras for the maintenance of Grashiyā widows. It however subsequently obtained a wider signification.

ઉ.

2 ઉધડ સલામી ..An unvarying quit-rent, fixed either on a particular field, or on the whole property of the proprietor. This is not a cess but an assessment on lands partially alienated, these lands are mostly Wāntā lands. This differs from ઉધડ જમાબંદી Udhad-jamābandee, which is a fixed annual rental for a whole village.

3 ઉધડ હલ ....A fixed amount or payment for plough.

ક.

4 કણગરી ચેરો....A cash payment of 3 or 4 rupees on every 100 maunds of grain imposed upon the cultivators of some villages when the collections were made in kind under the Bhāgbatāee system.

5 કમલી ગીરાસ ..From કમલી "Kamlee," a blanket. The origin of this Giras is somewhat similar to that of સુંઠિયો ગિરાસ, Sunṭhiyo Girās."

6 કરંમચેરો .....Personal or Poll taxes on individuals and trades.

7 કલંમબંદી ચેરો ..A fee taken from the cultivators on the completion of their Khātās.

8 કલથી .....A fine kind of grass growing on salt wastes, the roots are ground and used as flour.

9 કસબાતી .....There are a large number of Kasbātees throughout the district towns in the Khaira and Ahmedabad zillas. These Musalmāns are in part converted Rajpūts, and in part pure Musalmāns of the Belooch and Pattan tribes. They derived their name from residing at the chief town or Kasbā of the District. The Dholkā Kasbātees were by far the most important branch, and are supposed to have been converted about the time of the celebrated Mahomed Begra. They amassed very considerable wealth, and by sale and mortgage managed to possess themselves of the Tālūkā rights in a very considerable number of villages. The Kasbātees at Veerumgaum also were once very powerful, and held considerable possessions, now however their lands are wretchedly managed, and the Kasbātees are deeply involved. The chief men are in the hands of their Karbhārees, and the common men seek employment as peons in the Government offices. From being a powerful and warlike body of

influence and character seeking service under the petty Princes and Chiefs, they are now generally poor and broken down and enervated by the constant use of opium.

1 કાયમ સલામી .A fixed quite-rent paid on account of alienated fields separately, and always levied whether the field is wholly or partially waste or cultivated. It is in fact a kind of fixed Veeghotee; levied however, not on the measured, but on the "Asrā" or supposed number of Veeghās. It very often happens that a field is said to contain 4 or 6 "Asrā" Veeghās, paying a fixed Kāem-Salāmee of 1 rupee per Veeghā, *i. e.* 4 or 6 rupees for the field; whereas upon measurement the field may actually contain 8 or 10 Veeghās of land.

2 કાલીપરજ લોક .. Poor half-civilized inhabitants in the outskirt villages of the Surat Collectorate.

3 કાલીપરજ ગામ Villages inhabited by કાલીપરજ લોક "Kāleeparaj-lōk."

4 કુલકરણી ....The Kūlkarnee corresponds with the Talātee. There are very few hereditary Vattandār Kulkarnees in Gūjarāt, there being only three in the Surat Collectorate.

5 કોલી .....The Kolees are generally divided into two classes. The Talapdā, who are peaceable cultivators, and the Jāgreeā, or as they are called the Chunvāl Kolees. These latter are of a turbulent character, and inhabit a District commonly called the Chunvāl. See Lieutenant Melvill's Report on the Veerumgaum Parganā, Ahmedabad Collectorate, paragraphs 72—75. The Kolees have now all become much more peaceable, and cultivate their lands with considerable care.

6 કોસવેરો ....A tax levied on each Kos used at a well.

7 ખેરાવેરો....A tax collected from the holders of alienated lands.

8 ઘરજાઈ જમાઈ. .A son-in-law, who, after his marriage, lives in the house of his father-in-law.

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N. B.—For facility of reference some words in this Index have been spelt, not only according to rule but also according to their common English pronuncation. These words are printed in italics.

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